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VOL. XIV. No. 40. CHICAGO, SATURDAY, JANUARY 2, WHOLE No. 687.

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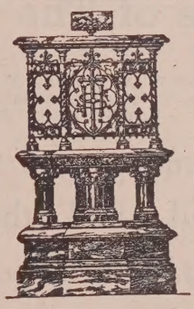

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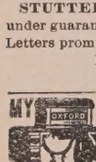

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The Living Church.

SATURDAY, JAN. 2, 1892.

THE CHRISTMAS SCENE.

BY THE REV. ARTHUR W. LITTLE.

Behold a scene by far more fair,
Than artist can portray,
Which shows how Christ, our Saviour dear,
Was born on Christmas Day:

The stable, with its clean, fresh straw;
The oxen and the sheep;
The lowly manger-cradle, and
The Holy Child asleep;

The snow-white baby-garments made
By Mary's loving hands,
While near, with tender watchful care,
The good Saint Joseph stands;

The wise men guided by the star;
The shepherds on the hill;
The angels' song: "Glory to God!
To men, peace and good-will!"

Oh! God's great Christmas gift to us!
The best since time begun—
The Virgin-Mother's new-born Babe
Is God's Eternal Son.

INVOCATION TO THE NATIVITY.

BY WM. B. CHISHOLM.

Lift up your hearts to-day!
Behold the very air is redolent
With Sharon's rose; the choirs invisible,
Are heard, as if at morn through temple dim
Strayed the soft murmur of a heavenly hymn;
E'en in December's ray
Half overcast with leaden clouds, is blent
A holy brightness; hear the organ swell
O'er the far nave; and see the halo gild
Madonna's brow—oh, Mary ever mild
Rejoice in this, the Child!
Ye bannered band that march

With song and shout, on either side each arch
See, wrapped in greenness from the snowy wild;
Before you gleams the star;
Upon the plain with gaze so soft and mild
And in the frame on yonder canvas bright,
The Infant's smile—now every taper light,
Bow low, ye cohorts of the earthly blest,
Draw near the Ark of Rest.

In one Lord Christ believing
The God of God and Light of Light, we bow
At His all-blessed Name;
He unto mortals came
And dwelt among us, whether glad or grieving,
Man in incarnate presence—Spotless One,
The Father's only Son.

The shadows veil their face,
Before the glory of His brow to-day;
Nor looms afar the dread Golgotha's way;
Nor Juda's kiss; nor Pilate's trembling brow;
Oh, royal day of days,
No cross revealing now!

In yon Trisagion's strain
Meseems the chorus of eternity,
Pealing their notes o'er earth and sky and sea;
The shepherds on the plain,
Poor, simple watchers, rise to me again;
The bearded Magi with the gold and myrrh,
And cassia from the ivory palaces.
My heart is glad, oh, awful mysteries!
Oh, Holy Manger where the Monarch lies!

Oh, archangelic Feast!
Where e'en of earth the least
May in full faith draw near!
Oh, morn without a tear!
Oh, feast without a fear!
Star of the Orient, brightly beaming o'er
Our brows by earth benighted,
In thy sweet radiance evermore
Be this our pathway lighted.

With glory He shall come,
To judge the living and the dead before
His throne, and of His kingdom there shall be
No end. Oh blest forevermore
The life that in his blessed life is hid,
The heart where His sweet presence makes its home;
Come thou to His dear natal banquet bid;
His Body pierced, His Blood outpoured, for thee!

SOME of the English papers announce that the Archbishop of Canterbury will shortly leave England for a tour through the United States and Canada. We hope to see the statement confirmed.

WHILE a country church choir was singing, a lot of wasps made a descent upon them and put them to flight. The local paper was unkind enough to say the "wasps had put up with their poor singing long enough."

TWO new dioceses are in course of formation. Lebombo is to be the name of a see which is to include Delagoa Bay, and British Honduras, which hitherto has been under the jurisdiction of the Bishop of Jamaica, is to be constituted an independent bishopric.

THE death is announced of the Rt. Rev. Charles Perry, late Bishop of Melbourne, at the age of 84. He was consecrated in 1847, on the subdivision of the see of Australia, and for nearly thirty years held the bishopric. Resigning in 1876, he returned to England to pass the remainder of his days.

THE cable announces that Dr. J. W. Bardsley, the Bishop of Sodor and Man, will succeed the late Dr. Goodwin in the bishopric of Carlisle. It is doubtful if this translation will meet with such general approval as Lord Salisbury's appointments have received, as Dr. Bardsley has not been especially distinguished hitherto.

IT has been stated, in *The Manchester Guardian*, that the Queen is anxious to confer a peerage on Dean Liddell. It is pointed out that this would be a fitting and graceful recognition alike of public services and of a private friendship which, in the days when Prince Leopold was at Christ church, ripened into something like affectionate intimacy.

A SKIT from the pen of the late versatile Dr. Littledale bears hardly on the "Recordite" party of former times. Here is a scene from Act I:—A room in Belgrave Square. A number of the *Record* lies on the table, which is covered with tracts and nice little books in blue and gold. Georgiana, *sola*—

I don't know what to think. This agitation,
This ceaseless anguish, baffles consolation.
What is the cause I really cannot tell,
I only know I'm seriously unwell.
These blessed tracts—I'll try hard to resume one.
[Reads.]
"On Finchly Common lived a washerwoman,
Whose little son, when just from school released,
Was once encounter'd by a Romish priest,
Who most insidiously essay'd with cake
The infant Protestant's belief to shake,
And jesuitically strove, with particles
Of toffy, to seduce him from the Articles."
[Yawns.]

MR. JOSEPH J. ATWELL, son of the late Rev. J. S. Atwell, is being urged by his many friends in New York and throughout the country, as secretary of the Church Commission for Work among the Colored People. The office is not vacant, but there is a very large class of colored Churchmen who believe that colored Churchmen should be in some way represented on the Commission. A petition has been circulated and is being generally signed.

IN reference to the resignation of the Primate of New Zealand, Dr. Hadfield, owing to increasing years (he was seventy-seven the other day) and infirmities, it is stated that twice during the recent diocesan synod the Bishop had to retire from the chair, and but for the illness of the Bishop of Nelson he would have tendered his resignation at the close of the session. That Bishop has received a third paralytic seizure, and very little hope is now entertained of his recovery. He has nearly completed the twenty-fifth year of his episcopate.

THE Rev. F. R. Graves writes from Hankow, China:

"We have been driven out of Wuchang by the recent troubles, but as matters seem likely to be a little more quiet for a time we intend to move over the river to Wuchang again next week. The riots and troubles have been and are the greatest hindrance to missionary work. The Bishop's death was a great blow to the mission, especially when the times are so troublous as they now are. The Church in China is undergoing persecution as real as any of the early ages though blood has only been shed here and there. Nevertheless the tide of hate and blasphemy against God was never more powerful."

IN an article in *The Church Monthly* on "Gambling," the Rev. W. R. Sharrock tells the following story: "A clergyman missed from church on Sunday one of the most regular and attentive members of his congregation. During the week he called at the man's home, and enquired of his wife if it was illness that had kept her husband from church. 'No,' she replied, and then, after a little hesitation, she added, 'You must excuse John, sir, for just at present he cannot come; the fact is he has to do a bit of betting on Sundays. He wished, however, to say, if you called, that he was sorry he could not attend church, but he was with you in spirit.'"

IN this issue will be found the first chapter of the Prize Story—"A Working Woman," by Marion Couthouy Smith. We have the following endorsement of it from one of the readers: "A good story, well written, and one that holds the interest. The story of a young woman alone in the world, who bravely and helpfully lives her life, influencing for good those about her in a simple unconscious way. There are other good characters in it: the Sisters in their mission work, the Mother Superior and her wise words on "Vocation," the gay, bright Ralph, the pure-hearted boy Arthur, the true-hearted Christian business man, Barton Maynard, and the socialistic, agnostic Robert Wood, all make up a readable, interesting life story."

AT Sion College on the Victoria Embankment, in presence of a large gathering of clergy and laity, including the Lord Mayor, (who took the chair in the unavoidable absence of the Duke of Westminster), the Bishop of London was presented with a pastoral staff. This beautiful work of art, designed by Sir Arthur Blomfield, A. R. A., and executed by Messrs. Carrington, is of silver-gilt, the crook corbelled out on beaten foliage from the circular stem, while in the niches of the base are figured six bishops of the see—Mellitus, St. Erkenwald, Maurice, Roger Le Noir, Ridley, and Compton. After the welcoming address of the Lord Mayor, Dr. Temple, who spoke with evident emotion, said that he accepted the staff as an emblem of the unity prevailing in the Church between all sorts and conditions of men.

THE Archbishop of Armagh in a letter to the Archbishop of Dublin, thus protests against the latter's course in regard to the Spanish ordinations:

I have delayed making this communication, as it is a painful step for me to take, and required calm deliberation, but after the debate which the bishops had on the 18th, the insuperable objection of your Grace and some of my brethren to refer the whole question of the Spanish ordinations to a friendly conference with our Episcopal brethren in England, I felt I could no longer act as a "referee" with your Grace, for the Spanish Reformed Church, to determine questions of doubt or difficulty which from time to time might arise, and must therefore resign that position. Whilst I do not abate my interest in the Spanish Reformers, or my desire to see them supplied with the full Catholic organization of bishops, priests, and deacons, I cannot, to gratify this desire, break the unity of the Church of Ireland, or strain those loving bonds which bind us to the Church of England; and no one can close his eyes to the fact that recent events have created a feeling of distrust and uncertainty, leading fast to a breach in our Church.

A CURIOUS thing happened to us recently. For sometime we have been publishing abstracts of sermons, which have been sent us by clergymen at our request. Sometimes they have been sent in manuscript, and at times in the local papers in which they have been published at the time of delivery. Two or three weeks ago we received a Denver paper containing a sermon purporting to have been preached by the Rev. Chas. H. Marshall, rector of Trinity church. As we needed an Advent sermon, we published it in the next issue. Now comes the curious thing about it. It appears that the reporter came to Mr. Marshall after service as he was talking with some of his congregation, and asked him for his sermon. Mr. M. told him he would find it on the lectern. Apparently the reporter did not know what a lectern is, for he went into the vestry room, and finding there a manuscript sermon, which the lay reader had copied out for use in his work, walked off with it and published it the next day as that which Mr. Marshall had preached. The paper was sent to us as giving an account of the laying of a corner-stone. We thought at the time that Mr. Marshall could write a better sermon, but as we supposed he had sent it to us, we used it.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—The Feast of the Nativity was well observed in every parish church, by devout congregations and bright and hearty services. Nearly all the clergy provided early Celebrations, which were well attended. Three of the churches had midnight services—the cathedral, Ascension, and St. Thomas'. At the cathedral, at the main services of the day, the Bishop was assisted by the Rev. Messrs. Wright, Perry, Todd, and Streator. The music was Gounod's *Messe Solennelle*, the anthem, Tours' "Sing, O Heavens." In his sermon, Bishop McLaren referred to the wonderful development the world had seen during the last nineteen centuries. "The coming World's Fair," he continued, "will be phenomenally illustrative of the great achievements of the century. I believe it will be the greatest event of the kind the world has known. And in the future, wise men will look back to this great occasion, and reverently say, 'Behold the hand of God!'"

The services at Grace church were elaborate and beautiful. The choir gave an elaborate musical programme, and the rector, the Rev. Dr. Clinton Locke, preached a sermon from the second chapter of Luke. The Babe of Bethlehem was glorified as the centre from which have grown all the mighty forces of the Christian Church.

High in the eastern arch of the church of the Epiphany, the star of Bethlehem glowed, among festoons of evergreen that half concealed its light. Below, the chancel and organ loft were decorated with like Yuletide emblems. Christmas music and an appropriate address by the rector, the Rev. T. N. Morrison, completed the festival exercises.

At St. James' church the choral service was beautiful and elaborate. The Rev. Floyd Tomkins delivered the sermon, taking for his text the words: "And a little child shall lead them. . . . And she laid the Child in a manger." He developed the principle of humility and simplicity as the main elements of strength, and beautifully portrayed the Christ-Child as the supreme potential force of the world.

The day was celebrated at Calvary church by three celebrations of the Holy Eucharist, the Communions at the early services far outnumbering those at the choral Celebration, which was the chief service of the day. The music rendered by the choir of this church fully sustained its well-earned reputation, and consisted of Eyre's Mass in E flat, with the anthem by Vincent, "There were shepherds." One feature was the singing of a carol by the boys alone which illustrated the excellent tone which the careful training they have received has developed. The pretty little church was well filled. It is probable that steps will be taken soon to build a permanent church. The need is very apparent.

Trinity church was filled to overflowing, and each of the worshippers felt that there was much for which to rejoice. Since the advent of the new rector, the Rev. John Rouse, the prosperity of the church has been marked. The chancel and the body of the church were plainly though tastefully decorated in green. The music was rendered by the vested choir of 42 voices, under the leadership of John L. Hughes. The rector spoke briefly from John i: 16, "Of his fullness have we all received." The sermon was an eloquent lesson drawn from the Incarnation and applied to every day life. The Incarnation, said the speaker, was a pledge of the great goodness of God. Without it life would be one great riddle unsolved and a barren wilderness It clearly proved that the end of being was a final union with God. This should be the loftiest aim and ambition of all men.

Worshippers at St. Mark's church enjoyed a beautiful and impressive service. The altar was decorated with holly and evergreens. The church was well filled by a congregation that listened with interest to both the musical programme and the sermon delivered by the pastor, the Rev. Wm. White Wilson, whose subject was the "Child of Peace."

St. Paul's was decorated to represent a "Southern Christmas." The altar and chancel were almost concealed by decorations of magnolia, pine, and palms, while around the columns were woven wreaths of the same materials. The pastor, the Rev. Charles H. Bixby, preached a Christmas sermon, and conducted the service of the Church for the day.

The Rev. Arthur W. Little conducted the second service at St. Mark's church in Evanston. The church was gayly decorated for the occasion. Holly and pines covered the chancel, while the altar was covered with hyacinths, roses, carnations, and lilies. The rector, Mr. Little, has been suffering for some time from the effects of a severe sickness last summer and was unable to deliver a sermon. He will leave Evanston the latter part of next month for Italy or the south of France, having been granted a leave of absence for six months. It is hoped that the rest and freedom from care will fully restore him. The anxious labor of building the new church, added to the effects of an attack of la grippe, have seriously undermined Mr. Little's health.

The Rev. B. F. Matrau, rector of St. Bartholomew's church, received as a Christmas gift from his parishioners one hundred dollars in gold, and from the members of the choir an elegant gold-headed silk umbrella. At the service Christmas, he made a neat address acknowledging the gifts.

The Rt. Rev. Wm. C. Reeve, the recently consecrated Bishop of Mackenzie River, spent Sunday in Chicago, preaching both morning and evening at the church of the Epiphany. His graphic description of the work of his far-off field intensely interested the congregation.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The 125th anniversary of the organization of the parishes of Christ church, Poughkeepsie, and Trinity church, Fishkill, was celebrated in Christ church, on St. Thomas' Day. There was an early Celebration at 7:30. The second service began at 11 o'clock, being intoned by the rector of the parish, the Rev. Henry L. Ziegenfuss, D.D., archdeacon of Duchess. The Psalter was taken by the Rev. Robert F. Crary, rector of the church of the Holy Comforter, Poughkeepsie. The first Lesson was read by Archdeacon Thomas, and the second Lesson by the Rev. Dr. Hopson, of Annandale. After a brief historical sketch by the rector, interesting addresses were made by the Rev. James Starr Clark, D. D., of Trinity School, Tivoli; the Rev. Dr. Fairbairn, of St. Stephen's College; and the Rev. Moses Coit Tyler, LL. D., of Cornell University. In his historical paper Archdeacon Ziegenfuss showed that the first missionaries of the Anglican Church came into Duchess county as early as 1714. When the elder Seabury came thither on a missionary visit from his parish at Hempstead, L. I., 80 miles distant, in 1756, he found only one Dutch and one Presbyterian minister, and one Quaker meeting. The first rector preached his first sermon as rector on St. Thomas' Day, 1766, but the parish of Christ church did not receive its charter until March 9, 1773. The Rev. John Beardsley was rector from 1766 to 1776, Henry Van Dyke 1784 to 1791, George H. Spierin 1792 to 1795, John J. Sayre 1796 to 1798, Philander Chase 1799 to 1805, Barzillai Bulkley 1806 to 1809, John Reed, D. D., 1810 to 1845, Homer Wheaton 1846 to 1847, Samuel Buel, D. D., 1847 to 1866, Philander K. Cady, D.D., 1866 to 1875, Henry L. Ziegenfuss, D. D., from 1875 to the present date. Archdeacon Ziegenfuss made the statement that within the past 25 years the number of communicants in Poughkeepsie has increased from about 500 to more than 1,200, and that such increase is more than four times the rate of the increase of the population; and what is true of the city was shown to be also true of the county in general. Whilst the speaker failed to recall one single instance in which an ordained clergyman of the Church voluntarily abandoned the ministry, the number of those who came into the ministry of the Church —men who at one time labored in the county either as ministers of other bodies, or who labored in the Church within the county after having received orders, was no less than 19; and this in less than 30 years. Some might call this only a drift; he called it manifest destiny. The Rev. Dr. Clark, who for 40 years has been identified with aggressive Church work in Duchess county, gave most interesting reminiscences, and Warden Fairbairn handled the matter of education in his usually lucid and forcible manner. The Rev. Moses Coit Tyler, himself once pastor of the Congregational Society in Poughkeepsie, spoke happily and most fittingly of the drift towards the Church. At the close of the service, luncheon was served in the parish building, where words of greeting, congratulation, and thanksgiving, of wit and wisdom, were spoken until late in the afternoon. Amongst those who spoke were the Rev. A. P. Van Gieson, D. D., of the Reformed, and the Rev. F. B. Wheeler, D.D., of the Presbyterian Communion, and the following Churchmen: The Ven. W. R. Thomas, archdeacon of Orange; the Rev. Dr. Hopson, Annandale; the Rev. Geo. L. Platt, D. D., Tivoli; the Rev. Horatio O. Ladd, Trinity church, Fishkill; the Rev. Francis Washburn, Rondout; the Rev. John W. Buckmaster, of Marlborough; Prof. James M. De Garmo, Ph. D., of De Garmo Institute, Fishkill, and others.

CITY.—The Woman's Auxiliary of the Saturday and Sunday Hospital Society has begun energetic preparations for the approaching general offerings in the city for the 34 hospitals. These institutions cared for 15,000 bed patients and 175,000 dispensary patients, last year. The Auxiliary is a comparatively new organization, the idea of securing the co-operation of women having been suggested by the fact that the hospital fund of London, from which ours is copied, is known to enlist the services of hundreds of English women, who aid most earnestly and liberally. To make a like beginning, the New York association issued a special circular in 1889, asking the sympathetic help of women. Mrs. Richard Irvin accepted the charge of starting the movement, and a meeting of women interested in charitable work took place at her house, with satisfactory results. The Auxiliary, as then organized, aims at enlarging the gifts for work among the sick, and the women have a direct claim for hospital service, and every case of sickness recommended by them receives prompt attention. Last year, the members canvassed the uptown shops and by this means obtained some $5,000 as an addition to the general fund. This year, having become sufficiently well-known, as an established organization, the Auxiliary have sent out a printed letter and last season's contributions, asking for a similar gift without the stimulus of personal solicitation; this out of consideration to the ladies. Among the contributions received, are many in the shape of memorials to deceased friends. There have been placed 5,000 collection boxes in shops and public places, with a view to collecting small sums from the many. These are to be gathered up, Jan. 4th, and the contents counted. Last year the total receipts of the Hospital Association amounted to $58,342.23. Among the lady managers are many well known Churchwomen: Mrs. John Jay, Mrs. Fordyce Barker, Mrs. John W. Auchincloss, Mrs. H. W. Winthrop, and others. The moving spirit of the whole hospital fund movement is the Rev. Geo. Stuart Baker, D. D., superintendent of St. Luke's Hospital.

On Christmas Day, the Bishop conducted the services at the church of the Holy Trinity, Harlem.

The City Board of Estimates and Apportionment has awarded $5,000 to the Shepherd's Fold under the provision of chapter 269, of the laws of 1871 of the State of New York, which requires this as an annual appropriation for this institution. The House of Mercy asked the board for an appropriation of $13,750, on a basis of 125 committed inmates at a cost of $110 each per annum, and it received a grant of $10,500. The Children's Fold asked for $17,000, and received $15,000.

The new Emmanuel church, Harlem, received a visitation from Bishop Potter on the evening of the 4th Sunday in Advent.

The trustees of St. Luke's Hospital have put forth a statement in which they announce that the agreement by which the House of Rest for Consumptives was united with the hospital, has been carried into effect, and the patients all transferred from Tremont. Four wards, with accommodations for 40 patients, have been appropriated at the hospital, for the care of consumptive patients. With all the aid the trustees have been enabled to give to consumptive patients during the past year, they were obliged, from lack of sufficient room and means, to decline the application of 269 such cases. It is hoped to erect a separate pavilion or building, as soon as the means are provided, in which more adequate provision can be made for this class of sufferers, and where, through a stricter classification of patients, those who are in the incipient stages of this disease, and on whom scientific skill may be hopefully expended looking to their cure, may be separated from those whose condition can only be ameliorated.

President Seth Low, LL. D., has presented his annual report to the trustees of Columbia College, and it indicates that the institution is in a more flourishing condition than ever before. By the acquisition of the property of the College of Physicians and Surgeons, which is now a co-ordinate part of Columbia under control of the president, the estate of the university has increased by $1,652,850. From the bequest of $100,000 left by Charles M. De Costa last year for biological study, $20,000 has been set aside for the erection of a Biological Laboratory on the ground acquired by the union of the medical school with the university. The remaining $80,000 has been used to endow a professorship in biology, to which Dr. Harry Fairfield Osborn, of Princeton College, has been elected. Prof. Osborn enters upon his duties Jan. 1st. Dr. Bashford Dean will be instructor in this department, and Prof. C. B. Wilson will have charge of the invertebrate zoology. Another advance in the development of a great university centre in New York, which is a pet project with President Low, is the successful establishment of closer relations with the American Museum of Natural History. Arrangements have also been perfected by which students of theology may be admitted to university privileges. The total cash gifts to Columbia for the year amounted to the large sum of $123,248.83. More than 16,000 volumes have been added to the library. There were 1,748 students against 1,661 for the year previous. The reports from the various university departments are equally encouraging. By a new and liberal policy the public are to be admitted to certain courses of lectures by payment of a nominal fee. Free lectures of a popular nature are to be held during the winter at Cooper Union, or at any other hall the president may select for the purpose. These lectures will be delivered not merely by members of the faculty but by other well-known specialists, who will be appointed for the duty. Special courses of lectures on music and art are also to be established as a regular part of the college work. The department of electrical engineering is to be re-organized so as to extend its course over four years, instead of two, and enlarge its privileges. The library building being taxed to its utmost capacity, additional room is to be temporarily provided in the building of the law department, for an increase of 50,000 volumes. Meanwhile serious consideration is being given to the idea of removal of the college buildings, other than those of professional departments, to a new and more ample site, and an option has been obtained for purchase of a fine tract at Bloomingdale, within the limits of the city. The purchase is not decided on, but seems likely. By resignation of the late organist, Mr. Geo. William Warren of St. Thomas' church, has become organist.

On Christmas eve nearly all of the 800 children of the Sunday school of Trinity church were present at the annual festival. The school, carrying banners, entered in procession, preceded by the vested choir and followed by the clergy, singing Gauntlett's "Once in royal David's city." A shortened service was held, and the rector, the Rev. Morgan Dix, D. D., D. C. L., made an address. Then the children visited the manger. The vestibule of the church had been arranged to represent a stable, with the Holy Family, the three kings, and the shepherds in adoration of the Christ-Child. The scene was brightly illuminated with candles. After the singing of carols, the school went to the Church house in Trinity place, where a Christmas tree was enjoyed. On Christmas Day the musical service, under the direction of Mr. Arthur H. Messiter, organist and choir-master, and Mr. Victor Baier, organist of the great organ, was more than usually noble. It included Best's anthem, "Behold! I bring you glad tidings," Gilchrist's fine composition of "Christians, awake, salute the happy morn," Mendelssohn's "Hark! the herald angels sing," and Gounod's 3rd *Messe Solennelle*, in the Eucharist service. The Rev. Dr. Dix preached a sermon on the mystery of the Incarnation, and acted as Celebrant. There had been two early morning Celebrations, one in English and one in German.

Among the events of Christmas Day was a free dinner for the inmates of the East Side Newsboys' Lodging House, given at the expense of the banker, Mr. J. Pierpont Morgan, of St. George's church. Over 200 newsboys were made happy with good things, and enlivened the occasion with merry songs.

On the afternoon of the Sunday after Christmas, a joint musical festival of the choirs of All Souls' and St. Bartholomew's was held at St. Bartholomew's church, the Rev. Dr. Greer, rector.

POUGHKEEPSIE.—On the morning of the 4th Sunday in Advent, the Bishop made an episcopal visitation of the chapel of Vassar College.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

The services at the church of the Good Shepherd, Raleigh, on the occasion of the jubilee in commemoration of the 50th anniversary of the admission of Bishop Lyman to orders, were of a very interesting nature. The building was well crowded, and much interest was manifested. The clergy, preceded by the surpliced choir, and followed by the Bishop, formed a procession which, entering from the vestry room, proceeded to the door of the church, and passed up the middle aisle, singing, "The Church's One Foundation," and took their places in the chancel. The Communion Office was begun, the Bishop taking the chief part. The *Te Deum* was beautifully rendered, and after the prayers Bishop Lyman delivered an address, giving an account of his work in the ministry during the past 50 years. The establishment of the first American church in the Eternal City, under the shadow of the Vatican and within sight of the Pope himself, was extremely interesting, as indeed was all his work during the nine years he passed abroad. The Bishop spoke with great tenderness of his connection with the diocese of North Carolina, of his affection and reverence for Bishop Atkinson, and the kind and pleasant relations that have ever existed between the clergy and laity of his diocese and himself.

At the close of the Bishop's address, Dr. Marshall presented him, on behalf of the diocese, with a pastoral staff, of which the following is a description: It is executed in sterling silver. The shaft is of Syrian ebony. The crook of the staff is enriched with branches of hawthorn, emblematic of strength and watchfulness. This section is supported by a sphere, representing the heavens rising out of a crown of *fleur de lis* and clover leaves, the emblems of purity and the Holy Trinity. Six arched panels represent the Church of Christ; the *Agnus Dei* of the front arch is the emblem of the sacrifice of the Divine Shepherd; in the opposite panel is the seal of the Bishop of North Carolina. The intersecting arches are filled with the emblems of the four evangelists, St. Matthew, St. Mark, St. Luke, and St. John, all executed in high relief. Inward sloping work, enriched in panel form, with the sacred monograms Chi Rho and I. H. S., meets a globe, a representation of the earth on which Christ's Church was built. Maltese crosses, with the ring of eternity and rays of light, relieve the otherwise severe treatment of this section. On the silver shaft, in Latin characters, is the inscription:

Presented to the Bishop of North Carolina by the clergy and laity of his diocese, December 19, 1891. "Feed my sheep."

Bands of solid silver at the joints and around the bottom of the ebony shaft enrich that part of the crozier. The crozier is the workmanship of R. Geissler, of New York City.

The Bishop then proceeded with the service of the Holy Communion, and a large number of those present remained to receive at the hands of the venerable Bishop the emblems of the Body and Blood of the Great Shepherd. The choir and clergy left the church singing "The Son of God goes forth to war." Thus ended a most memorable and solemn occasion.

In the evening, Bishop Lyman held a reception at his residence, and it was very largely attended. Gov. Holt and many other gentlemen of State prominence were present.

Sunday evening, Dec. 20th, there was a very large congregation at Christ church. The services were very impressive. The altar was aglow with many candles, and a selected choir of 30 voices rendered the music. The procession entered the church through the west door. It was headed by the Rev. I. McK. Pittinger, rector of the church of the Good Shepherd, who was followed by the vested choir of his church. After this came the clergy. The Rev. C. C. Quinn, acting as the Bishop's chaplain, preceded the latter, bearing the beautiful crozier presented to the Bishop on Saturday. The services were participated in by the Rev. Drs. Marshall, Cheshire, and Smedes, the Rev. Messrs. Walker and Hunter. Much of the service was choral, the singers being accompanied by the grand organ and a cornet. The Rev. Mr. Hunter announced that the purpose of this large assemblage was to offer congratulations to Bishop Lyman, who had just celebrated the 50th anniversary of his ordination, and introduced Dr. Kemp P. Battle, who delivered an address on the Church and its work during the half century. The speaker alluded to Bishop Lyman's work as priest and Bishop, noting, among other things, his bold stand as priest at Hagerstown, Md. Mr. F. S. Spruill, of Louisburg, on behalf of the younger laity, extended congratulations to the Bishop. The Rev. Dr. J. B. Cheshire, Jr., offered the Bishop congratulations on the part of the clergy of the diocese, in a manner most fitting. Mr. Richard H. Smith, of Scotland Neck, who is perhaps the oldest layman in the diocese, was at the last moment prevented by sickness from attending the celebration. He wrote a touching letter, which was read to the Bishop and the congregation by the Rev. Dr. Marshall. The Bishop, in a few words, full of emotion, acknowledged the numberless expressions of regard he had received during the past few days. He urged upon the clergy and the laity the necessity for united effort to extend the church work.

The concluding prayers were then said, and the Bishop, holding the crozier, the symbol of his sacred office, pronounced the apostolic benediction.

CONCORD.—The corner-stone of All Saints' church was laid Thursday afternoon, Nov. 12th, with impressive ceremony, the Rev. Messrs. Cheshire, Osborne, and McKenzie officiating. In the stone were placed copies of the Holy Bible, the Prayer Book, and the town papers, a list of all contributors to the building fund, and of members of the mission, and a coin bearing the date of the present year. A large congregation was in attendance, and listened with great pleasure to an address by the Rev. Mr. Cheshire, of Charlotte.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

VERGENNES.—The vestry of St. Paul's church at their last meeting had laid before them several sketches for a pair of Eucharistic lights, to the memory of the late Dr. John Henry Hopkins, and the verdict was in favor of the Gorham Mfg. Co. The candlesticks are 25 inches high, and carry a bees' wax candle two inches in diameter, and are, for their size, the most beautiful that have ever been made in this country. The Gorham Co. carried out the majority of the late Dr. Hopkins' sketches for metal work.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

GREELEY.—Trinity parish is manifesting some evidences of renewed life and activity. Recently the ladies had a sale of fancy articles in the afternoon, and supper from 5 to 8 o'clock. It was a pronounced success, exceeding the expectations of all. Last week the exterior of the church building was repainted. Sunday, Dec. 20th, the Bishop visited the parish, in the morning preached to a large congregation, and celebrated the Holy Communion. At Sunday school after the opening exercises and lessons, the children were attentive while the Bishop gave them words of encouragement, counsel, and advice. In the evening the church building was crowded by a very intelligent congregation. The Bishop preached and administered the apostolic rite of Confirmation to a class of 12 persons, half being males and half females; the largest class ever presented in this parish. Six persons were presented for Confirmation by the rector, the Rev. F. W. Henry, last spring, making 18 in all presented by him since last March. Last winter Trinity parish was considered a very discouraging field, if not almost hopeless; but the Bishop and the parishioners are very much encouraged at the present outlook.

KENTUCKY.

THOS U. DUDLEY D. D., D. C. L. Bishop.

LOUISVILLE.—The morning service at Christ church, on the 3rd Sunday in Advent, the Rev. W. A. Snively, of Trinity church, New Orleans, delivered a very eloquent and impressive sermon on the Gospel for the day, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." At the close of his sermon, a very pathetic tribute was delivered in remembrance of the deceased Bishop of Louisiana, who had proved by his life to be a worthy and royal leader, shepherd, and guardian of the souls of men.

On the 4th Sunday in Advent, at Calvary church, a diocesan mission service was held by Bishop Dudley, in aid of mission work in the State. Addresses as to the work of the past year were delivered by the Rev. Messrs. W. H. Hampton, and W. G. McCready, who gave a very encouraging account of their labors, evidencing Church growth, that several new mission stations have been organized with the most flattering prospects, so much so that the Bishop is induced to put four new missionaries into the field.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Roman Catholics throughout the State are devoting all their energies towards capturing the secular schools, with a view to bringing them under the control of their appointed teachers. In order to disarm opposition, they are willing to remove all pictures, statues, and emblems of Romanism from the walls of school houses, and the distinctive dress of the teachers, if insisted upon, their school books to be subject to the approval of the State Board of Education; and they agree not to teach their religion, except before or after school hours. Protestants are excited over this solution of the school question, and denouncing it vigorously from their pulpits. One school at Faribault, and another at Stillwater, have been turned over to the Government for the nominal sum of one dollar per year.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A chapter of the Brotherhood of St. Andrew has recently been established in the church of the Atonement.

On the last Sunday in Advent the Rev. Charles R. Baker delivered the fourth of his Sunday evening lectures on "Poverty and its Remedies," at the church of the Messiah, and discussed the theme of "Nihilism." He gave an historical survey of Russian institutions, and considered the relations of Nihilism to the practical problems of Russian society and political affairs.

At the church of the Reformation, the Rev. John G. Bacchus, D. D., rector, a special service was held on the evening of the last Sunday in Advent, under the auspices of the Brotherhood of St. Andrew. The Rev. G. H. S. Walpole, D. D., preached the sermon. On Christmas Day service was held at 11 A. M., with special music.

On the 4th Sunday in Advent an early celebration of the Holy Communion, especially for parish workers, was held at St. Peter's church, the Rev. Lindsay Parker, rector. On Christmas Day there was an early celebration of the Eucharist, with the singing of carols at 8 A. M., and a second Celebration, with Christmas music and short sermon at 11.

At St. Chrysostom's church there was a midnight Christmas celebration of the Holy Communion, followed by two morning Celebrations. The service at 11:30 A. M. was fully choral, the music of Eyre's Mass being rendered with orchestral accompaniment. The preacher was the Rev. John Sulger, Archdeacon of Wyoming.

RICHMOND HILL.—The Rev. Arthur Sloan, formerly of St. John's, Rochester, took charge of the church of the Resurrection on the 1st of Oct. last. A renewed feeling of interest and zeal was manifested and this found expression in the offering of special gifts to the church. A beautiful fald-stool was presented to be used on the first Sunday of Mr. Sloan's officiating; the young ladies of the sanctuary guild presented a handsome red dossel for the sanctuary; a new white cloth dossel was also used on Christmas Day. The congregations have very largely increased in size, and in the number of men to be seen at the services. The offertory has nearly doubled in the past three months, and although Mr. Sloan found the parish considerably in debt, yet there is every prospect that at least by Easter, it will be free of debt, except the mortgage on the rectory, but for which there is now nearly $600 in the hands of the guild. St. Mary's Guild held a fair on the 3rd and 4th inst, and the result was a balance of nearly $250 for the rectory fund. Mr. and Mrs. Sloan were presented with a very unique and useful table, made by a young lady of the parish, and voted to the rector at the fair. The church was beautifully decorated for the feast of the Nativity, and at the Sunday school festival on the 23rd inst, the children brought presents for a poor colored Sunday school in the South, as well as received presents from the beautiful tree prepared for them.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

JACKSON.—Bishop Quintard visited St. Luke's church the second Sunday in Advent, Dec. 6th, and confirmed 17 candidates, 15 at morning service Sunday, and 2 at a special service Monday; 10 of the number were adults, 8 of whom were men. This class makes a total of 68 Confirmations in three years. One feature of the last class very gratifying to the Bishop, was the Confirmation of a prominent citizen of a neighboring town where the Church had no foothold before. Another citizen and his wife, of the same place, were prevented and could not be present with this class. They will wait the next visit of the Bishop.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—On the last Sunday in Advent, the Bishop opened the new organ in Christ church cathedral with a service of benediction. The organ is built by Frank Roosevelt, and is divided, being partly in one transept and partly in the other, the action being entirely pneumatic. It is a three-manual instrument, with 47 speaking stops, but the choir organ has not yet been put in place, and will not be for the present. The design of the case, which is Gothic, is from the architect of the cathedral, and, instead of dwarfing the appearance of the chancel, as was feared, it has added much to the dignity and beauty. On Dec. 23rd, two recitals were given by Clarence Eddy, of Chicago, and the organ proves to be all that was hoped for, even by the most sanguine.

The cathedral has been the recipient of several gifts this past fall. The aisles and vestibules throughout have been paved with Italian marble, by generous friends Handsome new choir stalls have been put in with the bequest left by the late Miss Mary McCreery. A litany desk has been placed by Mrs. E. L. Allen, in memory of three sisters. These, with the new organ have added much to the appearance of the cathedral.

St. John's church celebrated its 50th anniversary on the 27th and 28th. The service was held on the morning of St. John's Day, the Bishop being present. A general reception was held on Monday evening for all the members and friends. Many of these have left the parish—having gone west with the moving population, and since connected themselves with the uptown parishes. The interior of the church has been completely renovated, and under the faithful rectorship of the Rev. Stephen H. Green, bids fair to hold its own, and do its work, in spite of the constant moving away of parishioners to the more desirable parts of the city, for residence.

CRYSTAL CITY.—A new church was opened in this place on the 3rd Sunday in Advent. It has been built by the Crystal Plate Glass Co., whose employees and their families constitute the place. This building, erected on land belonging to the company, has been turned over to the Bishop for use, together with $600 toward the support of a pastor, provided the Bishop should provide regular services. With the help of the Brotherhood of St. Andrew in St. Louis, the Bishop accepted the offer, and the Rev. Samuel Mills has assumed charge of the work. The plan of the church was drawn by an English architect, and is perfect in all its appointments, seating about 300. Most of the directors of the company, together with their families, came from St. Louis to attend the service, and nine members of the cathedral choir came, with their vestments, under the charge of Canon Davis, and rendered the musical part of the service. The archdeacon and the Rev. C. G. Davis were also present in the chancel.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

MORRIS.—Zion church which was so badly damaged by the late storm has been completely restored in all its former beauty. Fortunately the recess into which the organ is built protected it from the threatened damage by rain. The stains of lime have been removed from the carpet, and Friday last, (Dec. 18th) the congregation was able once more to worship under the restored and perfect roof. Within three days the people headed by the rector and vestry had raised over $300, abundantly sufficient to cover all expenses. The disaster has proved a blessing in disguise, evoking the latent love of the faithful, and encouraging them to new and successful undertakings in the cause of Christ and His Church.

SCHENEVUS.—In a preparatory address delivered at the church of the Holy Spirit, at 5 P. M., on Dec. 21st, the Rev. Harry Gilchrist briefly commented on the rise and growth of the church and congregation, and congratulated them that the culmination of their earnest endeavor was to be realized on the morrow, when the church, free from all encumbrance was to be consecrated by Bishop Doane. Dr. David F. McDonald of Gilbertsville, preached an eloquent sermon to an unusually interested congregation. Canon Stewart, the Rev. Messrs. Hartman and Singsen, were present and assisted in the service. Tuesday morning, the Bishop and other visiting clergymen were met at the depot and driven to the residence of the Hon. C. H. Graham, adjoining the church. There they robed and in procession moved to the church. In the vestibule they were met by the wardens and vestrymen, who delivering the key to the Bishop, preceded him up the aisle to the foot of the chancel. The article of donation was read by the Rev. H. E. Gilchrist, and responded to by the Bishop. Archdeacon Olmstead read the certificate of consecration The Confirmation service followed. The Holy Communion was then celebrated. The Bishop added $5 to the morning's offering, and presented the whole, increased by $5 from Archdeacon Olmstead, towards securing the church a much needed font. The service throughout was a beautifully impressive one. The music by the choir, under the direction of Prof. Page, was of a high order. The church was tastefully and appropriately decorated, adding much to the beautifying of an ever beautiful service. Evening Prayer at 5 P. M., with an address by the Rev. F. N. Griffin, and a missionary sermon at 7:30, with addresses by Canon Stewart, Dr. McDonald, and Archdeacon Olmstead, closed the consecration ceremony.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The convocation of Washington held its semi-annual meeting in the church of the Ascension, Washington, D. C., on Wednesday, the 16th inst. Both the Bishop of Maryland and the dean of the convocation were absent, by reason of sickness. The rector of the church in which the services were held, the Rev. J. W. Elliott, S. T. D., celebrated the Holy Communion, assisted by the Rev. Arthur S. Johns, secretary of convocation. Twenty-five clergymen and five lay delegates, representing nearly every parish in the District of Columbia, and three counties of Maryland, were present. After divine service, the Rev. Thos. G. Addison, D. D., was elected chairman. A written report from the dean, the Rev. G. F. Williams, was read, wherein he stated that he had visited, personally or by deputy, all but two of the rural parishes in the convocational limits, holding from one to three services in every church or chapel, aided by two or more of the clergy of the district. In some of these parishes were congregations of colored people, who gave him cordial welcome, and heard the word of God gladly. The dean's observations led him to think it a waste of energy and money for the rectors of such parishes to keep up separate chapels and services for the comparatively few colored people. He did not see why the latter might not attend the same places of worship with the white parishioners, as they did in the times of slavery. He would apply this suggestion to the country parishes only—not to the cities. The committee appointed to raise money to aid Anacostia parish to build a church reported progress. They had secured pledges from the churches in the District of Columbia, amounting to $3,562, most of which had been paid. This, with the sum contributed by Anacostia parish itself, enabled it to fulfil the condition of the generous lady who had given $5,000, as soon as $5,000 more was secured. The church building was already under roof. The Rev. A. R. Stuart, D. D., for the committee to whom had been referred the subject of supporting the disabled clergy, and the widows and orphans of deceased clergymen, recommended that an effort be made to build up a pension fund, which should be available, not in the sense of a charity, but as a right—a recognition of a life devoted to faithful service. All present contributions and methods are miserably insufficient. The plan of the Clergymen's Retiring Fund Society was commended, as pointing to the most immediate practical solution of the problem. The committee was continued. After a recess for lunch, Mr. Chas. Abert, delegate from St. Bartholomew's parish, Montgomery County, read a paper, written by his rector, the Rev. W. H. Laird, advocating longer visitations from the dean or his deputy, to each parish, to hold a Mission of six or seven days, which would, as the writer believed, greatly invigorate the spiritual life of the people. The paper was referred to a committee, to report to the next convocation. This course was taken partly out of deference to the Bishop, who was known to have other suggestions to make on this subject. After some routine business, the convocation adjourned until June next.

BALTIMORE.—The new mission house, adjoining St. Andrew's church, has just been completed. It contains 17 rooms, and is supplied with modern conveniences. Since last St. Andrew's Day, this church has received valuable gifts, and the debt has been reduced to $400. Several improvements have also been made.

The Bishop, at the present writing, is sick at his residence, on Madison avenue, from an attack of la grippe.

A magnificent memorial window will be placed in the south transept of the church of St. Michael and All Angels, in the near future, by the family of the late Alfred A. Bresee, a member of the vestry, who died on June 24, 1891. The memorial will form a beautiful companion window to the impressive picture in glass in the north transept, erected last May by Mr. Robertson Taylor, in memory of his wife. The subject chosen for illustration in glass was the favorite hymn of the deceased, the 468th of the Church Hymnal. The execution of the beautiful design has been put entirely into the hands of Baltimore artists, under the supervision of Mr. Herman T. Gernhardt. All of the models were drawn by Mr. Geo. F. Kahl, of Baltimore, to whose charge the painting of the scene has been consigned.

The free night school of St. Paul's church, started by the Young Men's Guild of the parish, was formally opened on Monday, Dec. 7th, at St. Paul's House, with 18 pupils on the roll. It will meet at St. Paul's House, 309 Cathedral st., on Monday, Tuesday, and Thursday evenings, between 7:30 and 9:30 o'clock. The course of studies consists of reading, writing, spelling, arithmetic, and geography, which are taught by Mr. Thos. S. Baker, of Johns Hopkins University, principal of the school, assisted by Mr. Vincent Dawson and the young men of the guild. The school is open to all comers, without charge.

On Thursday, Dec. 10th, the Rev. William R. Turner, assistant rector of Grace church, was married to Miss Theresa Maria Lawrence, daughter of Mr. John T. Lawrence, in Allegheny City, Pa., by the Rev. Dr. Coster, assisted by the Rev. Dr. Purvis, of Pittsburg. Mr. and Mrs. Turner will reside at 1433 Park av.

WASHINGTON, D. C.—On Sunday, December 13th, the Rev. Dr. Douglas, rector of St. John's parish, made his annual appeal to his congregation in behalf of the mission work of the parish. The year book shows that for the year 1890-1 the total contributions of the parish were $48,199.81, of which there was contributed for parochial purposes $41,203.80; for diocesan purposes outside the parish $4,814.49, and for mission purposes outside the diocese $4,181.52. The expenses of the two mission chapels, St. John's chapel and St. Mary's chapel (colored), were upward of $6,000, which amount was pretty evenly divided between the two. The expenses of the orphanage were $8,219.34. The rector made an earnest appeal for the prosecution and enlargement of the mission work. The total contributions for the previous year, 1889-90, were $46,609.34, making the grand total for the past two years $94,809.15.

The Rev. T. S. Childs, D. D., has been appointed associate rector of Trinity church, Washington, D. C.

PLEASANT VALLEY.—St. Luke's chapel, the Rev. Henry J. Edwards, minister-in-charge, has been improved by the erection of a chancel and vestry room.

MIDDLETOWN.—Mrs. Ellen Trapnell, widow of the Rev. Joseph Trapnell, a former rector of St. Mark's church, at Petersville, died suddenly, on Dec. 9th, at her home in Burkittsville, from the effects of Bright's disease, aged about 62 years.

WESTMINSTER.—The Bishop visited Ascension church, on Dec. 4th, and confirmed a large class of persons. The Rev. Wyllys Rede, the rector, and the Rev. Jas. W. Reese, assisted in the services. The music was rendered by the choristers of the church.

BRUNSWICK.—The erection of the chapel has been commenced. It will be of stone in the first story, brick above, with wide, low windows, having small colored lights, and the gables will be put up in, and the roof covered with, Bangor shingles. It will be two stories in height, and situated on a hill slope. The school and class room will occupy the lower story, while the upper one will be the chancel proper, seating about 125 persons. The work is progressing under the direction of T. Buckler Ghequier, architect, of Baltimore.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

A handsome new altar and reredos has been placed in St. Peter's church, Lewes, the Rev. Geo. J. D. Peters, rector.

The Rev. Jacob Miller has assumed the rectorship of Grace church, Brandywine Hundred, which parish has been vacant since the resignation of the Rev. Jeremiah Karcher.

On the 3rd Sunday in Advent, Bishop Coleman preached at Lancaster and Harrisburgh, (C.P.), on behalf of the colored mission work of the Church.

A handsome window has been placed in Holy Trinity, (Old Swedes') church, Wilmington, in memory of the Rev. Eric Biork, who built the church in 1698 A. D.

The rectory of Christ church, Christiana Hundred, is nearing completion, and will be the handsomest in the diocese. It is large and commodious, and fitted with all the modern conveniences.

Improvements are in contemplation in the church of the Ascension, Claymont, the Rev. Chas. A. Hayden, rector. The plans have been drawn.

A most interesting and perhaps unparalleled event took place in this diocese. On Dec. 19th, the Bishop laid the corner-stone of St. Paul's chapel, Camden, and immediately after opened the completed building with a service of benediction. Morning Prayer was said by the rector of Dover, who is also priest in charge of the chapel, assisted by the Rev. P. B. Lightner. The Bishop preached from Psalm cxxii:1. The Holy Communion was administered, the Bishop being the celebrant. The church is a frame building from plans by Messrs. Hewett, of Phila., with a seating capacity of about 150 persons. The building and furniture cost about $1800. The bishop's chair is placed there in memory of a former rector of Dover, the Rev. Chas. Inglis, D. D., afterwards rector of Trinity church, N. Y., and then elected first Bishop of Nova Scotia. The rector's chair is a memorial of a former rector, the Rev. James W. Hoskins. The chapel is free of debt, and ready for consecration, but it is purposed to use the building for other purposes as well, and so the act of consecration will be deferred until next spring.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

HACKENSACK — On Christmas Day, Christ church was bountifully filled with holly and cedar "Unto us a Child is born," was emblazoned in the sanctuary. The Eucharist was celebrated in the morning, and on the following saints' days. The guild had a collection of $280 from a recent "sale," which will be used for church improvements. The Iron Cross raised $600 toward "church building." The vested choir never before praised God with greater spirit. The beautiful anthems, "Shepherds keeping watch" and "Glorious is Thy name, O Lord," were followed by "Hosannah."

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

CENTREVILLE.—Bishop Adams visited St. Paul's church, on Dec. 9th, and administered the rite of Confirmation to a class of three persons.

GREEN HILL.—The oldest church now standing in Wicomico county, is Stepney church, on the north bank of Wicomico river. It was built in 1733, of English bricks, and is now 158 years old. It is the mother church of Stepney parish, which parish once contained Somerset, part of Worcester and all of Wicomico counties, and a part of Sussex county, in the State of Delaware.

ST. MICHAELS.—The Bishop recently confirmed a class of seven persons in Christ church.

PITTSBURGH.

CORTLANDT WHITEHEAD S.T.D., Bishop.

The local assembly of the Brotherhood of St. Andrew held its monthly meeting at St. Paul's church, Pittsburgh, on Friday evening, 18th inst., at which W. Howard Falkner, Esq., was elected president for one year. All the chapters of Pittsburgh and Allegheny were represented, also many from the country. Communications were received from several chapters from West Virginia and Eastern Ohio, expressing a desire to unite with the local assembly of the diocese of Pittsburgh, at least for the time being. The Brotherhood in the diocese is in good condition and its work is bearing fruit. The chapter of Christ church, Tidioute, almost unaided, has a class of nearly 20 prepared for Confirmation. We say almost unaided for the reason that they have the services of a minister but every other Sunday.

CITY.—The work of rebuilding St. John's church (old Lawrenceville) is progressing satisfactorily. The retirement of the Rev. Mr. Webbe from the charge of that growing parish at this juncture of its affairs is deeply regretted by all its friends.

St. Paul's, on the hill, is to be taken down and rebuilt the coming summer, at a cost of about $12,000. The Rev. J. R. Wightman is doing a notable work in this ancient parish. St. Paul's is out of debt and has a lot 80 x 100 feet in the most densely populated portion of the hill district.

The Rev. Alfred W. Arundel took charge of Trinity church on the Sunday before Advent. This, the mother parish of the diocese, has been vacant since the resignation of the Rev. Samuel Maxwell, June 1st, 1889. Services, however, were maintained in the interim by the Rev. William O. Lamson, the Rev. Robert Hudson, and others. The coming of the new rector has infused new life into the parish, and the pulsations of new blood are felt in all the varied departments of parish work. The church is filled at both morning and evening service, while the early Communion and the week-day services are well attended. Within a twelvemonth Trinity church will come into possession of the $100,000 bequest of its late senior warden, John H. Shoenberger, now deceased. Then the church will be free, and have daily services as at Trinity, New York, and will become in fact, if not in name, the cathedral church of the diocese.

QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

A regular meeting of the Peoria deanery was held in St. John's church, Henry, on Dec. 8th and 9th. The first service was on Tuesday evening. The four last things: death, judgment, heaven, hell, were appointed as subjects for short addresses, three for the evening and the fourth for Wednesday morning. The two priests appointed for the first two of these Advent topics were unable to be present. Dean Jeffords of Peoria kindly and ably filled their place. The Bishop earnestly spoke on the third. Wednesday morning, the Litany was said and the Holy Communion administered. An essay on the fourth topic, hell, was read by the Rev. Dr. Rudd. It was exhaustive and learned. It presented the differing views respecting the future of the wicked and unrepentant, and dwelt especially on such as had been adopted as the creed of any religious organization. Objections were stated, and the people were left with the Church and Catholic faith as Scripture presents it, and the Prayer Book recognizes it. To that as truth, they were bidden to give their assent, heartily and constantly. In the afternoon, the diocesan Board of Missions held its business meeting. The Board is active and hopeful, and endeavors to fill every place opening in the diocese for establishing Church services. The need of a competent general missionary is recognized. The Bishop does all his other duties will allow to supply the need. A public missionary meeting was held in the evening, at which the Rev. Dr Sweet presented the work and success of the Woman's Auxiliary. Mr. Wm. H. Boniface, a layman, spoke of St. Andrew's Brotherhood, and the Rev. Mr. Mayo pictured the true parish, its methods and work. The Bishop closed with appropriate words. The addresses of the evening, as well as of Tuesday, were deeply interesting. The congregations were large, and the welcome and hospitality of the people of the parish long to be gratefully remembered, were full of encouragement.

On the afternoon of the 4th Sunday in Advent, the Bishop visited the mission chapel of Trinity church, in the west part of Rock Island, and addressed a large Sunday school gathered there. In the evening the sermon was by the Rev. Mr. Jenner, founded on the Epistle for the day. Two young men were confirmed, and the Bishop addressed the people upon the design and scope of Confirmation. The Holy Communion was administered in the morning, as on every Lord's Day.

St. John's church, Kewanee, and St. George's, Macomb, have been placed in charge of the Rev. William Gill, who has been resident in the diocese of Springfield.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

EPISCOPAL APPOINTMENTS.

JANUARY.

1. Philadelphia, St. Mark's, institution.
3. Phila.: A. M., St. Luke's, Newtown; evening, Holy Communion.
6. Phila.: 3:30 P. M., Church Training and Deaconesses House.
10. Phila.: A.M., Geo. W. South memorial church of the Advocate; P.M. All Souls'; even. L'Emmanuello.
15. Phila.: evening, Christ church mission.
17. A. M., Trinity, Oxford; P. M., Crescentville: evening, St. Paul's, Phila.
21. A. M., Good Shepherd, Kensington.
22. Evening, Messiah, Port R'chmond.
24. A. M., St. Martin's, Oak Lane; evening, Beloved Disciples, Phila.
29. Evening, St. Chrysostom, Phila.
31. A. M., Old Swedes', Bridgeport.

FEBRUARY.

7. A. M., St. Andrew's, West Phila.; evening, St. Stephen's, Manayunk.
14. A.M. St. David's, Manayunk; P.M., St. Alban's, Roxborough; evening, Redeemer, Front and Queen, Phila.
21. A.M., St. Martin's-in-the-Fields; P.M., Redeemer, Bryn Mawr: evening, St. Paul's, Chester.
24. St. Elizabeth's, Phila.
26. Evening, St. Luke's, Chester.
28. A. M., St. Peter's, Germantown; P. M., St. James', Phila.; evening, Holy Comforter memorial, Phila.

PHILADELPHIA.—The Southwest Convocation met on Monday afternoon, Dec. 21st, in the parish building of the church of the Holy Trinity, the Rev. C. E. Milnor in the chair. The Rev. W. F. Ayer announced that the work at the chapel of the Holy Communion is very encouraging, and the church attendance and the Sunday school classes have both increased.

There was a large assemblage at the exercises of Commendation Day, on the 23rd ult., at the Episcopal Academy, being the first occasion of the kind since the present head master, Dr. William H. Klapp, took charge. The chapel was handsomely decorated with palms and flowers. Shortly after the noon hour the pupils entered the chapel by forms and took the seats reserved for them. There were declamations and an interesting debate on the question: "Which has produced the greatest wonders, the land or the water?" in which the participants handled their parts very notably, eliciting hearty applause. Dr. Klapp read the names of those commended (11 in number) and presented them to Bishop Whitaker who addressed them specially, as well as the rest of the pupils. Dr. Alfred C. Lambdin spoke of what had recently been done by the trustees and the alumni to make the chapel more attractive, and to surround it with memorials. He spoke of Bishop White the founder of the Academy, and concluded by presenting a portrait of that venerable diocesan. The Rev. Dr. J. Andrews Harris received the portrait on behalf of the trustees, returning thanks for the gift, not only on account of the great work done by Bishop White, but also because it was painted by one of Philadelphia's greatest artists, the late J. R. Lambdin, the father of the donor. Gounod's carol, "The Shepherds' Nativity Hymn," was rendered, and after the presentation of the certificates, the exercises concluded with the Psalm, "*Levavi oculos meos*," and the Benediction.

The Philadelphia Local Board of the American Institute of Sacred Literature has just issued its syllabus of lectures and Bible studies for the ensuing year. Four courses are announced for the study of the Bible in English, three on the Old and one on the New Testament. The following Churchmen have a share in the work: the Rev. Prof. John P. Peters, Ph. D., late of the Divinity School but now of the University of Pennsylvania, will deliver six lectures on the "Poetry of the Hebrews," at the church of the Holy Trinity, and, commencing after Easter, 1892, will present six studies on "The Messianic Prophecy of the Old Testament," at the same church. Four courses are also announced for the study of the Bible in the original tongues, all to be given in the Y. M. C. A. rooms. The Rev. Professor L. W. Batten of the Divinity School gives 20 lessons in advanced Hebrew, and the Rev. Professor E. P. Gould, S. T. D., of the Divinity School, 20 lessons in advanced New Testament Greek.

J. D. Martin, who has been organist and choirmaster for several years at St. Peter's church has resigned to accept a similar position at St. George's cathedral, Kingston, Ontario. Mr. Martin has many friends who will rejoice at his promotion.

The will of Jane McCandless, who died recently, devises all her estate, about $700, to St. Luke's Home for Aged Women.

Mrs. Elizabeth C. Roberts has bequeathed $500 to the church of St. Asaph, Bala, "to be applied as my daughter shall deem best."

The Rev. John A. Childs, D. D., for 26 years secretary of the convention, and also secretary to the Diocesan, entered into rest on St. Thomas' Day, aged about 77 years, the immediate cause of death being heart failure, superinduced by Bright's disease; he had been in failing health for the past two years. Dr. Childs was a native of this city but received his preliminary education at the Lawrenceville Academy, and was a graduate of Princeton. He studied law for a brief period, but subsequently went to the General Theological Seminary, where he graduated in 1841. He was ordained July 6th, in that year at Christ church, Phila., by Bishop H. U. Onderdonk, where also he preached his first sermon. His first charge was at Waddington, (now in the diocese of A'bany), N. Y., and he then became rector of St. Peter's, Lewes, Del., doing general Church work in Sussex Co., building St. Mark's church, Millsboro, and the chapel of the Holy Comforter, a chapel of ease to St. George's, Indian river. From Delaware he went to old St. David's, Radnor, Pa., and finally settled in this city, where he served as assistant at Emmanuel church, Kensington, and subsequently in the same position at St. Luke's, 13th st. He assisted Bishop Potter to organize the Episcopal Hospital and also the Divinity School, in which latter he was for some years an instructor, and was also secretary of the Board of Managers of both these institutions from their commencement until his death. He was devoted to his work, and very seldom took a vacation. The burial service was said at Christ church on Christmas Eve. The opening sentences of the office were said by Bishop Whitaker. After the Lesson, read by the Rev. Dr. Foggo, rector *emeritus*, the hymn "Rock of Ages" was sung by the choir. The Creed was said by the Rev. Dr. C. Ellis Stevens, rector of the parish, followed by the hymn, "Lead, Kindly Light." The recessional hymn was "Asleep in Jesus." There was a large number of the reverend clergy and prominent laity in attendance. The interment was at the Woodlands cemetery, the committal service was said by the Bishop and the Rev. Professor Fleming James, D. D., of the Divinity School.

Christmas Eve came with a sultry atmosphere and heavy rains, which, however, did not appear to prevent Sunday school children attending the several parish buildings, where they received their accustomed gifts. At the Lincoln Institution, the 100 Indian girls vastly enjoyed the entertainment provided for them by the Board of Managers. The children entered the spacious parlors, singing "Shout the glad tidings," and at its conclusion, they were addressed by the Rev. Edward K. Tullidge, rector's assistant at St. Andrew's church, who explained to them the meaning of Christmas, and why it was celebrated. An elegantly trimmed tree laden with choice gifts was then despoiled of its strange fruit, and distributed to the pupils.

At St. Andrew's church, West Philadelphia, the Rev. W. Herbert Assheton, rector, there was a choral service on Christmas Eve, commencing at 11:30 P. M., with the processional hymn, "Lo, He comes," which was followed by readings from the prophecies of the coming of the Messiah. At the midnight hour, the hymn "Christians, awake!" was rendered by the vested choir of 40 voices, which was followed by a high choral celebration of the Blessed Sacrament. A second Celebration was held at 9 o'clock, and full choral Matins and a third Celebration at a later hour. A quartette of brass instruments ably assisted the organist in rendering the noble service.

Although the rain had ceased, the skies retained their leaden hue; but though it was a gloomy day without, yet within the hundred or more sanctuaries, the altars were resplendent in light. At St. Mark's church there were five celebrations of the Holy Eucharist, while at St. Luke's, Germantown, and at St Clement's, there were four each, the latter being high solemn Celebrations. Owing to the illness of Father Davenport, there was no sermon at St. Clement's. At several churches there were three Celebrations, and in many others at least two offerings of the Holy Sacrifice. The music rendered in all our churches was exceptionally fine; at the church of the Saviour, West Philadelphia, and at St. Mary's memorial, Wayne, both of the choirs are under the direction of Prof. Lacey Baker, and at each was sung for the first time in this country, the carol, "Once in Bethlehem of Judah," music by Dr. Maunder, sent in MS. from England by the composer, to Prof. Baker. In old St. Peter's churchyard, many of the tombs of the departed had a wreath or a cross placed above them by loving hands; particularly noticeable was the spot where sleep in peace the remains of Vice-president Dallas, on which rested a wreath of white cut flowers. At the church of the Saviour, West Philadelphia, a massive solid silver alms basin, with six silver collection plates to match, was presented and used for the first time. The lower part of the chancel has been elaborately re-decorated, and a new memorial window has been placed in position on the south side; all these three are memorials of members of the congregation.

An incident, indicating Church life and a growing faith in this diocese, has come to notice in the recent purchase of an unused Presbyterian house of worship in the village of Plumsteadville, for the sum of $951, by the convocation of Germantown. The building was erected in 1862, at a cost of $5,000. It is of brick, and will seat about 300 people. The general missionary of the convocation has held two services in the recently purchased building, with large congregations and encouraging interest. The money will soon be in hand to pay for this building, and Church services will be held at stated periods.

The Living Church.

Chicago, Saturday, January 2, 1892

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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IN entering upon a new year, as time is counted in the business world, THE LIVING CHURCH is pleased to note cheering indications of prosperity throughout the land, and a hopeful outlook for the future. In this prosperity we trust all our readers participate. A happy New Year to these good friends with whom we have gone the round of weeks and months that fill the measure of another cycle of time! Not all with whom we started out last New Year's Day, remain to share with us the blessings and the burdens of the Church militant. The eyes of some to whom for many years we have sent the New Year's greeting, are closed in death.

THE beginning of the secular year is a good time to count up the blessings of this earthly life, as well as to reflect upon its mistakes. The past year has brought to THE LIVING CHURCH an encouraging degree of success, and its prospects for the future were never brighter. Taking a decided stand for principle in a great crisis and controversy in which life-long friends have in some cases been estranged, we have alienated or offended very few from whom we had a right to expect sympathy and support. On the other hand, we have gained some who before had withheld confidence. To them and to all we would say, that THE LIVING CHURCH will strive to deserve the success which it has attained and the good words and good wishes that have been spoken in its behalf.

As announced in our last issue, the committee on the Church Congress of the Anglican Communion, appointed by the World's Columbian Exposition, has taken the first step in the great enterprise by deciding that it shall be held. This was not impulsively or inconsiderately done. Difficulties and doubts were freely discussed, and objections were carefully weighed. The committee was forewarned, and it is to be hoped it is also forearmed, against the discouragements, and toil, and expenditure of time and money, that such a work is sure to involve. The committee does not propose, of course, to arrange and carry out a great Church Congress without the aid of representative Churchmen all over the world. Assuming that they will have sympathy and co-operation throughout the Anglican Communion, the committee takes the initiative, as it is appointed by the proper authorities to do, and it will be the working, central, executive body through which the helpfulness of other agencies will be utilized to the best advantage. The committee, we are informed, desire it to be understood that while its membership is of necessity confined mostly to Churchmen residing near the city, the Congress is not to be a Chicago enterprise, nor a Western, nor indeed an American enterprise, but a Congress of the whole Anglican Communion, the success of which concerns Churchmen in New York as deeply as it does the members of the committee and other Churchmen of Illinois.

AUTHORITY IN MATTERS OF FAITH.

The Rev. Dr. Spalding, of Cambridge, has come to the conclusion that the reason why the Episcopal Church has not before this, by a summary and decisive act of authority, put down the license of Freethought which is threatening the foundations of Christian truth, is because no such authority exists. This Church, he thinks, is merely Protestant, and hence is committed to unlimited toleration of opinion. She cannot, in accordance with her fundamental principles, claim any right to restrict it, and therefore she makes no attempt to do so. We have already had something to say upon this point. That there is in some quarters a discouraging lack of comprehension of the situation, that some of the authorities of the Church are singularly slow to apprehend the danger of allowing the rationalistic movement to gain ground, we readily admit. We are very sensible also of the inefficient character of our ecclesiastical courts, though we think that in this particular the difficulties have been somewhat exaggerated.

But that the Church is slow to put forth any exhibition of authority, and that the system through which this must be done is cumbersome and embarassing, are no proofs that she either does not possess or cannot exert authority, or that universal toleration is one of her essential characteristics. She has laid down as clearly as language can express it, the dogmatic faith, essential and exclusive, and she has explicitly declared that "the Church hath authority in controversies of Faith." The mere fact, therefore, that, owing to the circumstances connected with the organization of the American Church and the small necessity that has existed during the last century for intervening in such controversies, we have no very satisfactory machinery for the speedy separation of the tares from the wheat, is no proof whatever that the requisite authority does not exist and is not claimed. The contrary ought to be evident to every person of intelligence and discrimination.

Dr. Spalding, having thus decided against the Church which gave him the office of the priesthood, very naturally asked whether any other Church did claim this authority and really did exercise it. He says that "this was a short process of enquiry," and so we think in his case it must have been, all too short, since it has led him to venture the sweeping statement "that everyone who looks into the matter at all knows, that the Roman Catholic Church does claim this authority, and must also admit that she does exercise it, and always has, in defence of the ancient creeds and in the maintenance of the cardinal doctrines of the orthodox faith."

Now we are not concerned to deny that the Roman Church claims and exercises this authority at the present day, and especially in this country. And it is really this fact, a present fact, which so strongly impresses impatient men among ourselves. It is the presence of a powerful and most efficient organization, working with great exactness and quick effect, side by side with our own ill-adjusted and outgrown system. Most men are much influenced by present facts. But it is a great jump from this to the declaration that the Roman Church has always exercised authority in this way or even that she does so now in all places. The celerity with which the practical operation of the Roman authority takes effect among us, has been won by the sacrifice of the ancient Catholic constitution. Canon law is suspended in North America and each bishop is a despot. A simple priest has practically no chance of trial and no appeal; for though theoretically he may appeal to the pope, who ever heard of the reversal or re-adjustment of the decision of a bishop in such a case? Such a system undoubtedly may work to the quick and ready exclusion of heresy, but it may also effect the exclusion of the priest where no heresy is really involved. And it can hardly be seriously contended that such a system, of purely modern origin, is of divine institution, or that it proves the existence of Catholic authority. Protestant sects might be pointed out which have claimed and exercised an equally despotic power.

An intelligent view of Church History is the best preservative against hasty conclusions of this kind. We do not desire to dwell here upon the often-cited lessons of the earlier ages of Christianity. It is evident that the Church of the second and third centuries had no very efficient system for the short and easy elimination of heresy, and that it was long before the Church of Rome attained special eminence in this respect. There must have been much confusion of mind amongst the rank and file of humble Christian people during the half century following the Council of Nice, when even the venerable Hosius of Spain gave way to heresy, a pope fell from formal orthodoxy, and many bishops signed doubtful documents. The Church of Rome was hardly, during the whole of that time, a beacon light to the faithful. And at a still later age, when Pope Honorius endorsed the Monothelite heresy, where was the boasted efficiency of the Roman organization, and what becomes of the assertion that the Roman Church has *always* exercised her authority "in defense of the ancient creeds, and in the maintenance of the cardinal doctrines of the orthodox Faith"?

But to leave ancient examples, what does more recent history reveal, history very near our own time? Without questioning at present the statement that in later ages the Roman Church has stood for the orthodox Faith, has she always and in every country enforced it or been able to enforce it? Has she always been master of circumstances? And if these questions must be answered in the negative,

are we, therefore, forced to conclude that sometimes and in some countries she has ceased to be Catholic? We have only to call to mind the condition of things in France in the last century. Were the numerous cases of apostacy among priests and bishops immediately dealt with by authority? Was the Church quickly and effectually purged of the worse than rationalistic, the deistic, the atheistic, movement which pervaded her in that country? Every one knows that the renovation was not effected by the exertion of ecclesiastical authority, but by the terrible judgment of God which came through the great revolution.

When we turn to Germany a recent historian reveals the fact that heresy of the most destructive kind abounded in high places. Advanced rationalists and deists held theological professorships under the patronage of archbishops. A canon of Treves published with the approbation of the theological faculty and of his archbishop, a book on the Trinity, undertaking to prove that the doctrine of the unity of the Three Persons was introduced into theology in the twelfth century. The Archbishop of Cologne re-organized the university of Bonn and appointed rationalistic professors to its chairs. A catechism was issued with the approbation of this archbishop, in which "much Christian doctrine was rudely handled, and not a word was spoken of the divinity of Christ, or of the Redemption."

The Archbishop of Mainz, Emmerich Joseph, "was simple in life and blameless in morals, but rationalistic in his views." He favored the Calvinists, and suffered Voltaire's essay on Toleration to be published in his see city. His successor appointed Protestants and rationalists to places about himself, and encouraged or allowed the professors of the university to speak of the union of the Divine and human natures in Christ as a doctrine of late growth in the Church. "The court at Mainz under him was utterly heathenish in religion and morals."

The point upon which we invite reflection is not that such abuses existed, but that they were not put down by the spiritual arm of deposition and excommunication. The Pope endeavored to deal with them but by temporizing and time-serving methods. The real regeneration was only effected by the calamities which befell the Church in Germany through the devastations caused by the wars of Napoleon.

It is perhaps a great thing that the Roman Church should be able, by whatever summary process, to suppress a simple priest in America in the nineteenth century, whose utterances do not commend themselves to his immediate ecclesiastical superiors, but it would have been a far greater and more signal evidence of her authority had she been able to deal with the lordly European bishops of the eighteenth century, who despised the ancient creeds and maintained anything but the "cardinal doctrines of the orthodox Faith."

Our simple thesis at this time has been to show that if the failure to exercise authority in any age or place is a proof that authority does not exist and is not seriously claimed, this position tells much more fatally against the Roman Church of the last century than against the Anglo-American Church of the present.

"Reasons for going to Rome," must be based upon a surer foundation than this to have much effect upon men who have any knowledge of history.

CHURCH UNITY.

BY THE REV. T. H. GILBERT, D.D.

At the General Convention of 1886 the bishops of the Church in the United States held out the following articles as the basis to unite a divided Christendom, viz:

"I. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.

"II. The Nicene Creed as the sufficient statement of the Christian Faith.

"III. The two sacraments, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

"IV. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

These articles were also accepted by the Lambeth Conference as the basis of union for a divided Christendom.

Since which time a great deal has been said and written on the subject, so much so, that there is very little chance of adding anything new thereto. But believing that it is the duty of every priest of the Church to express himself on so important a subject will account for my writing this article. After all the agitation that has gone on in the various denominations since the basis for union has been held out by the bishops of the Church, I ask the following questions and give my answer thereto, and my reasons for the same. Has any good been accomplished by the bishops' proposal for union? Are we any nearer union with the various denominations than we were in 1886? Are we likely to arrive at the grand result which the bishops desired when they said: "For this unity the Church has never ceased to labor and to pray; and now especially she is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering or any choice of human will, so that she may join heart to heart with all who desire to stand upon the unchanging basis, without which no external unity is possible, and with which, amid great diversities, unity is founded as on a rock, that is the unchangeable Faith as expressed in the Creed of Nice, the two divine Sacraments, the open Bible, and that apostolic order which is the witness and keeper of these to the end of time!"

I trow not. Supposing—as some have advocated—that the Church for the sake of unity should recognize the orders of the various denominations, and all should unite in one great body of Christians, would that be unity? Certainly not. There might be a kind of conglomeration about it, but unity in the true sense of the word, never. And it is true this might be done, and yet the Historic Episcopate be preserved. For none could be admitted bishops but those who received the episcopal order from those in possession of it; and it has been admitted again and again that the highest order contains the lower orders of priest and deacon. But while we grant that all the ministers from the various sects could be admitted into the Church without affecting the Historic Episcopate, what about the priesthood? Would it not be placing laymen—for the Church only acknowledges ministers of other denominations as such—on an equal footing with those who have been advanced to the priesthood? And what about the parishes that such ministers would be called to serve? To give valid sacraments the Church holds that there must be a ministry such as has been handed down from the Apostles; these ministers not having such a commission, and not even claiming it, the parishes therefore served by such would be deprived of true sacraments, so that instead of unity there would be the reverse. Then again, would not the Historic Episcopate itself be in danger if such an union (?) should be brought about? When we consider the multitudes—for the Church in this country is small in comparison—and the multitudinous ideas and heresies which would be brought into the Church, I ask, who would vouch for even the Historic Episcopate? Such vast numbers who know but little of Church principles, and who have no faith whatever in the Apostolic Succession, could in a short time—and would have no scruple in doing so—cast to the winds the apostolic constitution of the Church, and then instead of having that unity for which our Blessed Lord prayed, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us," we should have such a confusion as the Church of Christ never before experienced.

It is impossible, then, to look for unity in connection with the idea by some advocated, of allowing all the various sects to come into the Church without requiring their ministers to submit to episcopal ordination.

On the other hand, to expect the ministers of all the sects to come forward and receive ordination at the hands of a bishop is too much. They will never do it, or not for a long time to come. They have already declared it. They consider their ordination as good as if they were ordained by a bishop. And yet many expect Church union. There is unity and unity. And many would cast to the winds our Catholic heritage for what they call union, which after all would be disunion.

The bishops' basis of union should have been made more explicit, because it has appeared to many of those who have considered the subject very hard to understand.

In reference to the first article, three-fourths of Dissenters believe the Church is built on the Scriptures instead of the Scriptures being built on the Church, and that the Church would have existed if there never was a Bible written. And again, they believe that every person is infallible in interpreting the Holy Scriptures for himself instead of receiving the interpretation of the Church from whom it came.

In reference to the second article, the bishops should have added the Apostles' Creed—which I believe was the case at the Lambeth Conference—which is considered older than the New Testament itself.

The third article certainly ought to have been made plainer. In connection with Baptism do the Bishops include Confirmation, which in reality is the completion of Baptism? Confirmation is a sacrament, or else it is nothing but an empty form.

The Church teaches that in the apostolic rite of Confirmation we receive "the spirit of wisdom and understanding, the spirit of counsel and ghostly (spiritual) strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear." And yet the bishops in their basis of union have said nothing about this apostolic rite. Again, the term, "the Supper of the Lord," is not nearly as explicit as it should be, for while many would do all they could to bring about a so-called union, what disunion there would be in reference to the Eucharistic Sacrifice, the greatest service of the Church; we should have every ism of the hundreds of sects.

In reference to the last article, the "Historic Episcopate" should have been explained by the Preface to the Ordination service in the Book of Common Prayer:

> It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal Consecration or Ordination.

The bishops themselves would not dare to ignore the above law of the Church, hence it once for all settles the question respecting ministers of other denominations acting as priests in the Church without episcopal ordination. And there is no hope at present that the tens of thousands of ministers of the various bodies of Christians will come forward and say to our bishops: "We admit that we never were ordained, will you therefore ordain us?" Then where is the hope of union? True union is deeper, high-

er, and broader than a mere outward conglomeration of sects, and all we can do is to wait and pray, ever keeping sacred the "Faith once delivered to the saints," knowing that when it is the will of our Heavenly Father to unite a distracted Christendom, He will accomplish it, and nothing shall stay His hand. "For it is not by might nor power, but by My Spirit, saith the Lord." Before we attempt to unite the world to Christ, we should try to be a little more united among ourselves, and not show such grave inconsistencies to the world, which cause the Roman Catholics in triumph to ask: "Where is your faith in apostolic orders?" and the Dissenter to sneer at our Apostolic Succession.

And they have reasons to cast reproach thus at us, *e. g.*, clergymen will join in services with dissenting ministers, thus by their example acknowledge them to be equal in the ministry with themselves, and thereby, instead of trying to uproot schism, they encourage it. Bishops at their convocations and conventions will "lecture" the clergy for joining in "mass meetings." At the next convocation or convention, the bishops will, in their report, tell those assembled that they have "given consent to the consecration of Dr. So-and-So. as a bishop in the Church." Now, it sometimes happens that this Dr. So-and-So is one who does not believe in Apostolic Succession, who thinks the orders of Dissenters just as good as those of the Church. The bishops will find fault with their clergy for uniting in services with Dissenters, and then on the other hand they will consent to the consecration of such an one as he that was reprimanded. And amid such inconsistencies we are told to look for union! We should first be united as a Church, and then in the name of Him Who prayed that we all might be one, we could hold out the olive branch of unity and peace to all the nations of the earth. Then the Bishop's words would come to us as being of great import. "These things are the deposit committed to the Church of God, not for her own sake, but for the sake of all men. For all men she holds them in trust, and, in these latter days, pleads anew, in deep love and all humility, that all who name themselves with the name of Christ would draw near and see, and with one mouth pray for that apostolic unity and peace which is found alone in the Apostles' doctrine and fellowship, and rests secure upon the foundation of Apostles and Prophets, Jesus Christ Himself being the head corner-stone."

LETTERS TO THE EDITOR.

"STORY OF A PRIZE."

To the Editor of the Living Church:

The mountains of western North Carolina, sublime in their grandeur and beautiful beyond the power of words to express, are inhabited by an honest, law-abiding people, who are the subject of many strange "stories." Visited as they often are by the tourist and the health seeker, who are delighted with the scenery, benefited by the pure and wholesome air, and hospitably entertained by the people, they have been praised of all; but now and then is seen a sketch in some paper or magazine doing but scant justice to these beauties of nature, and caricaturing the people as rude, densely ignorant, without any knowledge of religion, and as using a dialect scarcely to be read or understood.

Why this is, it would be hard to say. Perhaps it is not from a wish to misrepresent but to win readers who are attracted by the novelties described.

At any rate, the more intelligent and best informed of the people, those who have around them the comforts of life, are entirely ignored, and the sketches are taken up with the backwoodsman as a representative mountaineer, and he is shown as shiftless and lazy to a degree; and should he be addressed in the language he is represented as using, none would be more at a loss as to its meaning than he. The average man of the poorer class does live in a small cabin; his luxuries are few, and he does use language not grammatical, but where else is the poorest of the people able to make so comfortable a living? He works hard, and is contented with what he has.

The "Story of a Prize," recently published in your columns, gives a very little fact surrounded by a large amount of fiction. The statement that the father of the mountain girl, to whom she had gone with her questions from babyhood, and always received the information sought, who talked with her of all questions, is termed a "moonshiner," and the home where had been entertained both her present honored Bishop, and the sainted Bishop Atkinson, is called a "mountain hut." As amusing as her mistakes may have been at St. Mary's, I must say that the treatment she received there is entirely misrepresented. With the rule and order that ever prevail there, with the constant oversight of just and competent teachers, and under the watchful eye of so kind and good a man as the rector, no such persecution as the writer speaks of could or would have been allowed. Nor would the pupils there have banded together in such conduct. There were some who were not pleasant, as doubtless must always be the case where so many are together, but from the senior class she received nothing but kindness. She retains for Gabrielle De Rosset, as for all the class, the kindest regard, nor has she any reason to feel otherwise.

The caricature of the teachers is no less unjust. None could feel less than the highest respect for the rector and principals. He is careful to fill every department with the best of teachers. Probably no school can boast of teachers who are more competent in their several departments, who command more love and respect from their pupils, or who show more beautifully the truths of Christianity by their daily lives. Of the continued prosperity of dear St. Mary's none can more ardently wish them than does

"THE ABORIGINE."

SECESSIONS.

To the Editor of The Living Church:

The Church Times (England) says:

On Saturday, at the Palace chapel, Llandaff, the Rev. Josiah Thomas, late Calvinistic Methodist minister, and the Rev. Samuel Griffiths, late Independent minister, were admitted by the Bishop into the communion of the Church. Mr. Thomas will work as a lay reader in the parish of Bettyys, and Mr. Griffiths in that of Llangynwyd.

Out of sixteen applicants by dissenting ministers for admission into the Welsh Church recently, the Bishop of St. Asaph only found one worthy of entering the priesthood. The standard of learning is either at a very low ebb amongst the Welsh Non-conformists, or else the Welsh Church require higher qualifications than is generally demanded by the American Catholic Church.

W. L. CULLEN

St. Paul, Minn.

PERSONAL MENTION

The address of Bishop Schereschewsky and family is 47 Wendell st., Flat B, Cambridge, Mass.

The Rev. Edwin B. Russell has entered upon his duties as rector of St. Mark's church, Hammonton, N. J.

The Rev. J. R. L. Nisbett has accepted a very earnest call to the rectorship of Christ church, Walton, N. Y.

The Rev. Walter M Sherwood has accepted an election to the rectorship of the church of the Mediator, Edgewater on-Hudson, N. J. Address accordingly after Jan. 1st. 1892. The mission of the Good Shepherd, Fort Lee, will remain under the charge of Mr. Sherwood.

The address of the Rev. Samuel P. Kelly, is 69 Charlotten Strasse, Berlin, W.

The Rev. E. P. Green no longer officiates at Enfield, N. C., and until notice is given to the contrary his address will be Elmwood, Iredell Co., N. C.

The Rev. William A. Matson, D. D., has accepted appointment as secretary *pro tem* to fill the vacancy in the secretaryship of the Church Society for Promoting Christianity amongst the Jews, Auxiliary to the Board of Missions.

The address of the Rev. F. P. Davenport, D. D., is changed from Cairo, Ill., to Calvary church rectory, 78 Market st., Memphis, Tenn. Address accordingly.

OFFICIAL.

St. Mary's School and St. Alban's School, Knoxville, Ill., will reopen on Tuesday, Jan. 5th. A special car for Knoxville will leave the Union Depot on Monday, at one P. M., with escort. A few more boys can be received at St. Alban's, and there may be one or two vacancies at St. Mary's. No pupils are received without satisfactory assurance as to character and conduct.

SHATTUCK SCHOOL, Faribault, Minn.—Several vacancies to be filled after the holiday vacation. Term opens January 20. Send for Catalogue.

Rev. JAMES DOBBIN, D.D.

ORDINATIONS.

At St. Michael's church, Oakfield, N. Y., Dec. 21st. Bishop Coxe advanced to the order of priests, the Rev. C. C. Gove. The Bishop preached the sermon The Rev. Messrs. A M. Sherman, Peyton Gallaher, and W. J. Bedford-Jones assisted in the service. The celebration of the Holy Communion followed.

On Dec. 22nd, at St. John's church, Syracuse, N. Y., the Bishop of the diocese ordained the following deacons: Mr. Edward Macomb Duff, Mr. Frank P. Tompkins, Mr. Arnold Harxthall Redding.

On the 4th Sunday in Advent in Trinity church, Rock Island, Ill., Bishop Burgess, assisted in the imposition of hands by the Rev. Dr. Sweet and the Rev. Mr. Hewitt, ordained to the sacred priesthood, the Rev. Levi Isaac Jenner. Mr. Jenner came to us, a deacon, a few weeks ago, and was advanced priest under an arrangement with the Bishop of Ontario, the Rt. Rev. Dr. Lewis. The sermon was by the Bishop of the diocese from Eph. vi: 19, 20, and the candidate was presented by the Rev. Dr. Sweet. Mr. Jenner is to have charge of St. Paul's church, Warsaw, and the mission of St. Titus, Hamilton, both in the County of Hancock, on the banks of the Mississippi.

The Rev. H. A. R. Cresser, the Rev. Geo. Frederick Clover and the Rev. Charles Donohue, deacons, were ordered priests on Dec. 18th, at St. Paul's cathedral, Syracuse, N. Y., by Bishop Huntington; the Rev. Drs. Joseph M. Clarke, Henry R. Lockwood, Theodore Babcock, Lewis P. Clover, and Wm. M. Beauchamp, joining in the laying on of hands. The sermon was by the Rev. Lewis P. Clover, D. D., of Poughkeepsie, N. Y., father of one of the candidates, and the presenters were, respectively, the Rev. Drs. Beauchamp, Clover, and Babcock. A number of other clergymen were present. The Rev. Mr. Donohue will continue for the present to serve the missions at Albion, Redfield, and Richland, of which he has had charge as a deacon. The Rev. Mr. Clover has done a successful work at Homer. He has under consideration a call to a larger field. The Rev. Mr. Cresser will remain in charge of the mission at Fulton.

Bishop Dudley, on the 4th Sunday in Advent, held an ordination service at Calvary church, Louisville, Ky., when Mr. A. L. McCready was ordered deacon. The Rev. E. H. Ward preached the sermon, on "The Apostolic Commission." The Rev. J. G. Minnigerode presented the candidate. The clergy assisting in the service were the Rev. Messrs. W. H. Hampton, of Calvary mission, Ashland, and the Rev. W. G. McCready, State evangelist.

OBITUARY.

ASH.—Entered into rest on Christmas Day, 1891, at his home in Cleveland, Ohio, Benjamin Franklin Ash. "What hath the Lord thy God required of thee, but to deal justly, to love mercy, and to walk humbly with thy God?"

CRAMTON.—Entered into rest in Enosburgh, Vt., Nov. 23rd, in the 78th year of her age, Semantha Miller Cramton, widow of the late Chester A. Cramton.

Confirmed by Bishop Griswold when Vermont was a part of the Eastern diocese, she was for many years a communicant of Christ church, Enosburgh. Distinguished for her unwavering devotion to the Church and for the good example of Christian living which she gave for so many years, her place is sadly vacant, but her memory, fragrant with Christian virtues, will live in many hearts.

MARRIED.

LEFFINGWELL—FAIRLEIGH.—At the residence of the bride's father, Corning, Kan., Elizabeth Leffingwell and George Fairleigh, the Rev. C. W. Leffingwell officiating.

APPEALS.

THE sufferers by the great earthquake still need food and shelter during the winter; $10,000 is perhaps not too high an estimate. The foreign community has done nobly. Our clergy and native Christians in the field may win many hearts among a people formerly much opposed to the Faith if helped from abroad this winter. Offerings will be forwarded at once gladly by HENRY SCOTT JEFFREYS, priest in charge of the Nita church, Tokio, Japan.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China. Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

MISCELLANEOUS.

WANTED.—Clergyman or layman with means to equip and experience to manage Church School for Boys under military discipline in western town of 60,000 inhabitants. New building, modern conveniences. cost $50,000. Address RECTOR, 1222 Jay st., Lincoln, Neb.

WANTED.—Lady principal for Church school for term to begin Sept., '92. Salary good and location desirable. Address C. J. ALBERT, Elmhurst, Ill.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

AN ORGANIST of experience desires a position. Address, stating salary, J. B., care THE LIVING CHURCH.

A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

EASTER MEMORIALS.

To those of our clients who intend placing memorial or presentation gifts in their churches at this Easter Tide, we would call their attention to the advantage of making an early examination of our complete line of Church metal work expressly prepared for the season. Our new designs of eagle, pelican, angel, and desk lecterns, brass pulpits, etc,, were never so numerous and complete as they now are. Having many orders already in hand for Easter gifts, we advise an early choice from our large stock in order to avoid delays.

GORHAM MFG, CO., Silversmiths,
Broadway and 19th St., New York.
Ecclesiastical Art Metal Workers.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1892.

1.	CIRCUMCISION.	White.
3.	2nd Sunday after Christmas.	White.
6.	THE EPIPHANY.	White.
10.	1st Sunday after Epiphany,	White.
17.	2nd Sunday after Epiphany.	Green.
24.	3rd Sunday after Epiphany.	Green. White at Evensong.
25.	CONVERSION OF ST. PAUL.	White.
31.	4th Sunday after Epiphany.	Green.

THE CHRISTIAN YEAR.

THE CIRCUMCISION OF CHRIST.

BY THE REV. J. ANKETELL.

He received a sign of circumcision, a seal of the righteousness of faith.—Rom. i: 11.

Blest name of Jesus, of all most holy!
Thou camest lowly from heaven to earth,
To give to mortals release from sorrow,
A happy morrow, a heavenly birth.

To us there comes not by circumcision
The priceless vision of perfect peace;
But faith inherits for souls confessing
The holy blessing that shall not cease,

Around Thy cradle bright angels hover,
And meekly cover each radiant face;
For Thou art Jesus, their God all glorious,
O'er sin victorious by truth and grace.

Yet Thou must suffer for human error,
And feel the terror Thy laws proclaim;
That we made holy may never perish,
But ever cherish Thy love and name.

O loving Saviour, our years are waning,
Yet not complaining we look on high;
For Thou canst lead us through death's dark portal,
To life immortal beyond the sky.

Then grant Thy blessing, dear Elder Brother,
That like Thy mother our hearts may be;
With sweet affection Thy words to ponder,
And never wander from heaven and Thee!

Eve of the Circumcision, 1891.

THE EPIPHANY.

BY THE REV. J ANKETELL.

For we saw His star in the east.—St. Matt. ii: 2.

O God, Who by the leading of a star
Didst manifest Thy sole-begotten Son
To Gentiles, coming from their lands afar
To worship Christ, Who life and pardon won;

Grant unto us, who know Thee now by faith,
The rich abundance of thy heavenly grace;
That, when this life is o'er, by holy death
We see the beauty of Thy glorious face.

For now we walk in darkness here below,
And truth is hidden from our blinded eyes,
With many a sorrow, many a bitter woe,
Until Thy star of peace upon us rise.

Come, cheer our darkened hearts, Eternal Light,
And show the mystery unknown, unpriced,
Which God hath hidden from this world's dull sight,
But now revealed in glory by his Christ.

Then to the principalities and powers make known
The glory which the Church is called to share,
And tell the eternal purpose God hath shown,
With wisdom manifold and wondrous care.

O blest Epiphany of light and love,
We hail the dawning of Thy glorious day;
Shine on our hearts with radiance from above,
That night may cease and darkness pass away.

Epiphany, 1891.

The parish paper of Grace church, Chicago, gives the following description of the well-appointed choir room in the new parish building: "It is 24 x 35 feet in size, well heated and ventilated, and lighted with both gas and incandescent lights. In the centre, at the north end, stands the grand piano. On either side, running lengthwise of the room, like the stalls in the chancel, are the seats for the choir, with a capacity for about 75 singers. The second and third stalls on either side are raised five and ten inches respectively, and slanting book racks are provided, as in the chancel. Every chorister's seat is numbered, and there is a comfortable footrest. At the south end of the room rise the music cases, containing the large and valuable library of octavo music. Beyond is the lavatory, and a large closet, which contains the boys' leggins, uniform caps, guns, books, papers, games, etc. One of the most novel and interesting features of the room is the individual lockers for vestments, to the number of 75. In each locker are two hooks for cotta and cassock, and, on the boys' side, a shelf for books or packages. The lockers are 9 x 10 inches, six feet high, and numbered consecutively. Above each door is a double brass hook, for hats and overcoats. Concealed within the long rows of lockers, on either side, is a long iron rod, worked by a small lever at the end, which, by an ingenious arrangement, locks the 30 or 40 doors by a simple turn of the wrist. The individual locker plan enables the choirmaster to hold each chorister responsible for the good care of his hymnal, each book being numbered with the singer's choir and locker number, and kept in a rack in his locker. It affords a safe place for coats, or any property of the owners, does away with the frequent complaints of lost or missing articles, and affords better preservation of the vestments. Above all, it stimulates the pride of the boys in cultivating a feeling of privacy and proprietorship in caring for their vestments, and gives each one a little corner, all his own, where no one else may intrude. In convenient places hangs the roster of the choir, showing name and number of every chorister, and the bulletin board, upon which are posted notices, service lists, etc. Upon the walls will hang pictures of vested choirs, church scenes, and kindred subjects. The new choir room may be safely called the model choir room of America, for it is exceedingly doubtful whether there is another so complete in all of its appointments. It is the result of much study and long planning, and will, in a large degree, reduce the petty annoyance, friction, and nervous wear and tear inevitable in the rehearsal room of so large a number of boys, and ought to result in a distinct advance in the standard of choir work."

MAGNIFICAT.

BY JAMES E. WOOD.

In many respects the *Magnificat* must ever occupy a pre-eminent position among the evangelical canticles. Excluded for a time from our Prayer Book by the distrust of the compilers, it has re-appeared therein none the less lustrous for this temporary obscuration of its divine beauties.

Its use in the Church can be traced back as far as the beginning of the sixth century. For over eight hundred years, it has occupied the position of honor in the evening service of the English Church, and it is in greater favor with the adherents of that branch of the Catholic Church to-day, than it has been at any other time within the past two centuries.

Mariolatry has always been regarded by our Church as one of the most mischievous of the many forms of idolatry known to the paganism of either the past or the present. On the other hand, the Church gives no warrant for withholding an adequate degree of honor and reverence to the Blessed Virgin on the part of her children.

The salutation of the angel Gabriel to the Virgin, as recorded in St. Luke i, "Hail, Mary, thou who art highly favored," is the proclamation of the dawn of the Incarnation. The medium of this endowment is declared to be blessed, but in no sense divine; and the song in which under the inspiration of the Holy Ghost she responds, is the *Magnificat*.

This triumphant strain is pervaded throughout its entire progress by an under-current of humility which cannot be mistaken. It is in no way tributary to the Virgin save in the source of her blessedness, and in this sense the use of the *Magnificat* is a prayer and thanksgiving with her, but not to her.

That the measure of this song, however, should be pitched in triumphant numbers is consistent with an appreciative sense of the importance and the blessing of which it is the occasion. It is not only the song of triumphant maternity, but it is also that of exultant womanhood.

On the one hand it is the joyful anticipation of the Nativity, and on the other, a forecast of the disenthralment of her sex from that state of social degradation into which oriental custom had thrust it.

Henceforth the blessedness of one woman is to be the dignity of all women, and the refrain of this her song, caught up by countless millions, is to roll down the ages accumulating in volume, a pæan of praise and thanksgiving for the blessing imparted to mankind, in the consummation of the glorious, yet mystical Incarnation.

AT CHRISTMAS-TIDE.

BY S. ELGAR BENET.

The hour draws near, the blessed Christmas-tide,
And wand'ring winds—soft as some tender lyre—
Attune their voices to the heavenly choir,
Singing Good-will and Peace on earth abide.

All sounds are sweeter; from the towers tall—
Ringing e'er dawn of day has brought the light,
Or late while grows the wonder of the night—
The bells' clear notes like benediction fall.

The hour draws near, the blessed Christmas-tide,
And stars look down from heaven's blue expanse
With holier radiance in each golden glance,
As on the Christ-Child at His mother's side.

MAKERS OF AMERICA: SIR WILLIAM JOHNSON AND THE SIX NATIONS. By William Elliot Griffis.
THOMAS HOOKER, Preacher, Founder, Democrat. By George Leon Walker.
LIFE OF GENERAL HOUSTON, 1793—1863. By Henry Bruce.
New York: Dodd, Mead & Co.: Chicago: A. C. McClurg & Co. Price 75 cents each.

The study of American history has advanced greatly in the last decade, and publishers have been on hand with books to aid in this work. In a general history our great men cannot, and should not, be too prominent; the perspective requires that they be drawn in right proportion to the rest. Hence biographies are necessary that one may learn of the private life, character, and work of those who figure in a nation's history. In the series to which these books belong, the publishers have given us the lives of men who have helped in their several ways to found our nation. In "Sir William Johnson and the Six Nations," Dr. Griffis has written a book that, for interest and instruction, will repay careful reading, although we must confess that he has from a desire to make his hero attractive, written in too panegyrical a style and in many places a love for the Hollanders has led him to attribute to them the origin of nearly all the political and religious liberty we enjoy.

In the character of Thomas Hooker, democratic Puritan, there is abundant place for study of psychology. Born a member of the English Church, then a preacher of the British Presbyterian Church, and finally a Brownist, or Independent, pastor in New England, his character is interesting, but certainly not attractive. It was his political, not his religious, views, which caused him to carry his flock into Connecticut, and become leader in that colony. To his democratic nature, the Church oligarchy of New England was repugnant, and to escape this he passed into the wilderness to find a place where men could be truly free. This volume gives his early life, his life in Holland, in Massachusetts, and in Connecticut, and has an appendix of his works.

General Sam'l Houston's life was one of many changes: a youth ragged and among Indians, the Governor of a growing State, the President of a republic, and Senator in the United States Congress; truly fortune had flirted with him. This present volume has been compiled largely from books that have been written with General Houston as hero, particularly from a campaign biography by Mr. C. E. Lester, and while it presents the hero, as he was, a bold, confident, clear-sighted man of action, marred on the surface by the faults of his training, time, and association, we can not help feeling that Mr. Bruce's hand was not skillful enough for the chisel. The book has the appearance of having been written hastily.

THE GREATEST WORK IN THE WORLD. By Arthur T. Pierson, D. D. New York and Chicago: Fleming H. Revell & Co.

The "greatest work in the world" is the "evangelization" of all peoples in the present century. The cause of foreign missions is here presented with eloquent enthusiasm. The author gives a general view of the situation and of the doors which are opening in various directions. He is an ardent Protestant, and though in the opening sentences he seems to speak of (St.) Francis Xavier as a true preacher of the Gospel, elsewhere he lumps pagans and Roman Catholics as all heathens together. We should think he could have made a good point by including some references to the propaganda at Rome, and the Roman missions in various regions of the earth. Nothing else, we imagine, would so effectually stir Protestants to emulation as to tell them that they were not showing as much zeal and self-sacrifice, and not sending out half as many missionaries, as the benighted papists. The ardor and enthusiasm of the writer are worthy of all praise, and he utters some plain truths with great vigor and effect.

ORDER IN THE PHYSICAL WORLD, and its First Cause according to Modern Science. From the French. New York: James Pott & Co. Price, $1.00.

We have here presented in a very clear and admirable way the cosmological argument for the existence of God. "Facts and testimonies," says the author, "are what we propose to deal with," and he makes modern science bear witness to the facts upon which his conclusions are based. "We will make it clear," he says, "that science, far from abolishing God as a useless hypothesis, proclaims His existence as the fundamental reason and cause of all order, as the necessary basis of all philosophy; in fine, as the only reasonable explanation of Nature." "Evolution without God cannot account for the origin of life, cannot explain the order and harmonious correlation which exists in the development of organisms; it does not understand in what consists the production of living principles, nor phenomena, nor the laws of the intellectual or moral order; and we can repeat with Montesquieu: 'What greater absurdity than an aggregation of blind causes producing intelligent beings!'"

LIFE OF SIR JOHN FRANKLIN and the North-west Passage. By Capt. Albert Hastings Markham, R. N., A. D. C. New York: Dodd, Mead & Co.: Chicago: A. C. McClurg & Co.

The loss of the Jeannette and the terrible experience of the Greeley expedition has

drawn the attention of the general public from the explorations of Dr. Kane and of Sir John Franklin. Therefore the issuing of this book is, in a measure, necessary, if the memory of a successful and valuable Arctic explorer should be kept alive. The work done by Sir John Franklin in adding to our knowledge of those Arctic regions where snow and ice are monarchs, can now be compared with that done by later explorers, and we are forced to confess that later explorers have been as successful as he was in adding to the world's knowledge. Capt. Markham has gathered in this volume all the facts of Sir John Franklin's life, and the result has been a very readable life of a skilful sailor, an ardent explorer, and an able administrator.

THE SABBATH IN PURITAN NEW ENGLAND. By Alice Morse Earle. New York: Chas. Scribner's Sons; Chicago: A. C. McClurg & Co. Price, $1.25.

No study of New England life and character is complete without taking into chief account that deep religiousness and stern piety which established and kept the Puritan Sabbath. The influence of that institution is strong upon us still, though it has lost its terrors in these later days. This delightful book gives a vivid picture of Colonial life in the days of the Pilgrim Fathers. We seem to shiver in the icy air of the fireless meeting house; we shudder at the unearthly chant of the Bay Psalm Book, and we sympathize with the hapless sleepers, as the tithing man recalls them to the wakefulness suitable to "professors." The author has chosen a most interesting subject, and has produced a very readable book, the charm of which never loses its freshness.

THE LADY OF CAWNPORE. A Romance. By Frank Vincent and Albert Edmund Lancaster. New York: Funk & Wagnalls. 12 mo., pp. 420.

Partnerships in writing novels are not always successful in their results. The present volume forms on the whole an exception. Mr. Vincent knows all about the East Indies and life there, and his part of the work overflows with highly wrought, more or less historical, scenes and characters. Mr. Lancaster attends to more familiar matters, nearer home, the novel ranging between New York, Cawnpore, and the famous city of Benares in India. The plot is intricate and skillfully worked out, but, to speak candidly, we are of opinion that there is rather too much of sensuous love in the book to make it desirable for young people to read.

PRINCESS ILSE. Translated from the German by Florence M Cronise. Illustrated by J. E. Bundy. Chicago: Albert Scott & Co. Price, $1.25.

This is the legend of a little mountain stream, which at first, proud and obstinate, refuses to be guided by the good angel, but, charmed by the alluring promises of the devil, is carried into the Brocken, and there learns to what selfish and disagreeable uses she is put. She slips away down into the valley, where she becomes a humble worker, busying herself for the good of others; thus does she become truly a Princess, fulfilling her rank.

AMERICAN FOOTBALL. By Walter Camp. With thirty-one portraits. New York: Harper and Bros.; Chicago: A. C. McClurg and Co. Price, $1.25.

No one could write on this subject with more authority than Mr. Camp, who has been called the father of American football. This short sketch of the origin and development of foot-ball is rather too technical for the casual reader, but contains much of interest to those who understand the game. Every football enthusiast should procure it at once.

THE INTERPRETER WITH HIS BIBLE. By A. E Waffle, A.M. New York: A. D. F. Randolph & Co.; Chicago: A. C. McClurg & Co.

We have here another of the numerous books or "booklets" on the Bible which, good, bad, and indifferent, are pouring forth from the press in such profusion as to be a sign of the times. The author of the present work assumes without a misgiving that the Bible can be studied in isolation. It is the ultra-protestant position which is giving way on all hands at the present day. The Bible is treated as if it had fallen down from heaven in complete form. It is claimed that its inspiration can be proved from itself. The author also assumes that it is possible to come to the interpretation without "denominational prejudices." With sublime self-confidence he says: (p. 83): "We know that such expressions as 'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,' 'This is my body,' and 'This is my blood,' are figurative, the Catholic Church throughout the ages, Luther, and even Calvin, to the contrary notwithstanding." One can only admire such undoubting assurance and be silent. The whole book, like many of its fellows, may be described as an attempt to unlock a treasure chest when the key has been lost.

THE LEISURE HOUR LIBRARY. New Series. III. ITALIAN EXPLORERS IN AFRICA. By Sofia Bompiani. With many portraits.

HOW TO KEEP HEALTHY. Familiar Chats on Hygiene of Daily Life. By Alfred T. Schofield, M. D. London: The Religious Tract Society; Chicago and New York: Fleming H. Revell. Price, 80 cents.

Books issued by this society may always be relied upon as having especial merit. "Italian Explorers in Africa" will be a revelation to the many who are accustomed to think that to Livingston and Stanley only we are indebted for information concerning this most interesting region. They will here learn that many Italians, alike of noble and humble birth, endured hardships and suffering equal to any that Stanley endured.

"How to keep Healthy," though it would not perhaps interest young people, would certainly benefit them as well as their elders, if they would follow its good advice. May the day soon come "when no mother will deem her daughter's training complete, when no mistress will engage a nurse or governess, when no school board will engage a teacher, who is not furnished with a thorough knowledge of hygiene in all its practical branches."

A STUDY OF GREEK PHILOSOPHY. By Ellen M. Mitchell. With an introduction by William Rounseville Alger. Chicago: S. C. Griggs & Co. Pp. 282. Price $1.25.

The introduction by Mr. Alger, on the nature and value of philosophical study, would attract attention to the work and commend it to the attention of thoughtful readers. The author acknowledges her great indebtedness to the Concord School of Philosophy, to Harris, Zeller, and Hegel. The studies presented by Miss Mitchell are carefully done, sufficiently comprehensive for the average reader, yet not prolix or tedious. They are not easy reading, even for the well-read student, but it could not be otherwise. Philosophy can only be studied in philosophical forms of thought and language. The book is not large but the range is wide.

DARKNESS AND DAWN; or Scenes in the Days of Nero. An Historical Tale by Frederic W. Farrar, D. D. New York: Longmans, Green & Company; Chicago: A. C. McClurg & Co. Price, $2.00.

The "darkness" referred to in this title is the degradation of paganism, at its zenith of splendor; and the "dawn" is the advancing light of the Gospel of Christ. By Canon Farrar's magical pen, guided by most accurate scholarship, the scenes of those early days in Rome are reproduced with thrilling distinctness. The worst is not told, could not be told, to refined readers of our day; but the horror of the time is sufficiently indicated. The connection and interest of the story are well sustained, with slight departure from the true sequence of historical events.

PRINCESS DANDELION'S SECRET. By Martha Burr Banks. St. Paul: D. D. Merrill Company. Price, $1.00.

We wish that more such chaste juveniles were written. Even older hearts would be benefited by the bright, sincere thoughts of dear little Dotty, and would gladly enter into the delight which nature possesses for our heroine in her home at Morning Glory Farm. This charming story is daintily bound in white and green.

FROM THE EASY CHAIR. By George William Curtis. New York: Harper & Bros; Chicago: A. C. McClurg & Co. Price $1.00.

"The Easy Chair" is the department in *Harper's Magazine* which for thirty-seven years (so we read the other day), Mr. Curtis has conducted to the great satisfaction of Harper's readers. This little book is all too small, but it is full of choice bits, essays, comments, criticisms. Wit and wisdom glow on every page, and a living, loving spirit runs through all. It is a pretty companion book for "Criticism and Fiction," and "As We Were Saying," recently published by the same house.

THE INHERITANCE OF THE SAINTS; or Thoughts on the Communion of Saints and the Life of the World that is to Come. Collected chiefly from English writers by L. P., with a preface by the Rev. H. S. Holland. New York: Longmans, Green, & Co.; Chicago; A. C. McClurg & Co. Price $2.00.

Canon Holland, in the preface, speaks of the book as "singularly helpful and opportune." It is a most helpful guide to meditation upon the eternal verities. Its main divisions are Life in Time, Life through Death, Life beyond the Veil, and the Life Everlasting. In the compilation eighty-five writers and nearly every period of the Church's life are represented.

THE LITTLE LADIES. By Helen Milman. Philadelphia: J. B. Lippincott Company; Chicago: A. C. McClurg & Co. Price, $1.50.

From the pen of Helen Milman we have a happy story, "The Little Ladies." It is a delightful book, singularly free from anything commonplace, and portrays the lives of its characters with vividness. A dainty binding of green and gold makes a fit setting for a pretty story.

THE WIRE AND THE WAVE. A Tale of Submarine Telegraph. By J. Munro. With many illustrations. London: The Religious Tract Society; Chicago: Fleming H. Revell. Price, $1.40.

The kind of book that a boy generally takes to with delight. It is full of exciting adventure, and has a little—a very little—information about the manner in which the great cables are made, and laid under the sea for the submarine telegraph. The book would be more helpful if the scientific information were a little more definite.

ELSIE'S VACATION, AND AFTER EVENTS. By Martha Finley. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, $1.25.

In a sweet, simple manner, Martha Finley, already known and loved as the author of the Elsie Series, tells the story of Elsie's Vacation. Her book contains naught but that which is elevating, inspiring, and instructive. Her many friends will be pleased to receive this new number of the Elsie Series.

OUR BESSIE. By Rosa Nouchette Carey. Philadelphia: J. B. Lippincott Company; Chicago: A. C. McClurg & Co. Price, $1.25.

Which one of us is there who cannot appreciate a pure little love story? Even the most hardened find in Rosa Carey's books something that awakens latent impulses, and those who have read anything from her pen will find "Our Bessie" possesses all the charming simplicity and purity which so characterize all she has ever produced.

AUSTIN PHELPS. A Memoir. By Elizabeth Stuart Phelps. New York: Chas. Scribner's Sons; Chicago: A. C. McClurg & Co. 1891. Price $2.00.

An interesting and valuable history of a valuable life which will be appreciated by the reader. During long years of suffering Christian character was beautifully developed, leaving a rich heritage for his family. It is sympathetically written yet with wise discrimination in the details given and withheld.

HAPPINESS IN THE SPIRITUAL LIFE, or "The Secret of the Lord." A series of practical considerations. By the Rev. William Clavell Ingram, M.A. New York: Longmans, Green, & Co; Chicago: A. C. McClurg & Co. Price $2.25. Pp. 347.

A precious secret is this "secret of the Lord," and with yearning do all Christian souls look for it. Such books as the above (and they are few) are most helpful in finding it. We can only state here the main divisions of the work, under each of which there are five discourses; the whole being introduced by "A Dissertation on Life": "Happiness in the Spiritual Life," "Helps and Hindrances in the Spiritual Life," "Resolutions in the Spiritual Life," "Responsibilities in the Spiritual Life," "A Scriptural Example of the Spiritual Life."

AN IMPERATIVE DUTY. A Novel. By W. D. Howells. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price $1.00.

An unpleasant story founded on an unpleasant theme. The imperative duty to which Mrs. Meredith yields after years of struggle, is that of informing her own niece that she, the niece, is the child of an octoroon. The struggle on the part of the aunt between inclination and what she deems to be imperative duty, and the emotion which overwhelms the niece when the truth is suddenly revealed to her, gives abundant scope for the analysis, the dissection rather, in which Mr. Howells delights. The niece has a lover who "has to ask himself to be very explicit as to his feelings, his hopes, his intentions." After a season of introspection, which the reader is spared, Olney not being one of Howell's women, the response is clear: There remains but to convince Rhoda, ere the twain are dismissed to such modicum of happiness as is consistent with nineteenth century realism.

THE first number of the *Church Almanac* was published in 1830. Time has not impaired its usefulness, nor does it show symptoms of old age. James Pott & Co. bring it out this year in bright covers, and with many well executed Scriptural illustrations. It is in two editions, one with parish list. Prices, 15 and 22 cents.

"ALL Around the Year" is a charming little calendar, fresh in design and happy in its construction. For each month is a gilt-edged card, with appropriate, tinted illustrations, and dainty bits of sentiment. These are tastily tied, with white silk cord and silver chain. Designed by J. Pauline Sunter. Chicago: A. C. McClurg & Co. Price, 50 cents.

THE Rev. Charles Pelletreau, B. D., rector of Ballston Spa, N. Y., has written a novel entitled "Sylvester Romaine". The work is now going through the press and will shortly be brought out by the publishers, James Pott & Co., of New York. The author has written a number of short stories, but this is his first venture in an extensive work of fiction.

HEALTH CALENDAR for 1892, a housekeeper's kitchen help, contains a carefully prepared menu for each day of the year, of healthful and attractive dishes, with recipes for the same; a variety of useful information, as "dishes for the sick," "canning fruit," making jellies, etc. [Frank E. Housh & Co., Brattleboro, Vt. Price 30 cents.]

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

CHRISTMAS HYMN.

BY M. A. THOMSON.

Adapted to the march from Costa's "Eli."

O sing praises to our God,
And the joyful tidings spread,
Lo! the promised Seed is come
Who shall bruise the serpent's head;
Adam's race shall be redeemed
From their sins and from their woes;
And the desert shall rejoice,
And shall blossom as the rose.

Judah's Lion stoops to save,
And in lowliness is found,
Shiloh comes, and unto Him
Shall the people gather round;
From the stem of Jesse springs,
Late in time, the promised Rod;
Unto us a child is born
Who is called the Mighty God.

Lo! the bush is wrapped in flame,
And yet unconsumed remains;
Very God is robed in flesh,
Yet His Deity retains;
A pure virgin bears a Son
And abides a virgin still;
And the Babe her arms enfold
Rules creation at His will.
The angelic hosts rejoice
To proclaim the lowly birth
Of the Child of David's line
Who is Lord of heaven and earth.

O sing praises to our God
And the joyful tidings spread,
Until every child of man
To the Virgin-born be led.
Let His Kingdom to all lands
And all hearts therein extend,
And the song of ransomed earth
With the song of angels blend.

Philadelphia, Christmas, 1891.

THE HOUSEHOLD.

A CHRISTMAS CARILLON.

BY MARY W. MORRIS.

"He shall speak peace unto His people."

The peace of heaven o'er earth is stealing.
Each sad heart healing with holy balm;
While angel voices above are ringing—
In rapture singing their joyous psalm.

Within a stable, a light is shining,
And low reclining in cradle stall,
The Babe most glorious, Child most holy,
Of mother lowly, yet Lord of all.

Oh happy mother, into whose keeping
This infant sleeping awhile is given;
'Tis yours to guard Him, your arms may hold Him,
Your love enfold Him, though Child of Heaven.

Breathe low, dumb creatures, so near Him lying;
And room supplying where he may rest.
Glad star of heaven, shine brightly over:
Swift, swift, discover the sages' quest.

Rejoice, all nations! to us is given
This Son of heaven, this Child divine.
The promised Day-spring of heaven's fair dawning.
The brighter morning, on us doth shine.

Dear Lord, we greet Thee, our hearts with gladness
Dispel all sadness, bid anger cease.
Grant we may follow, in Thee confiding,
Thy gentle guiding to perfect peace,

Christmas, A. D. 1891.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

(All rights reserved.)

CHAPTER I.

"The first thing to do," said Miss Cline, "is to discover what your vocation is."

"I have no vocation,"said Doris Lee.

"You probably mean," said Miss Cline, in her precise, dogmatic way, "that you have no profession which you follow to the exclusion of other interests. That is exactly what *I* mean. You dissipate your energy by sending it through such a variety of channels."

"But I live by it."

"Perhaps," struck in a third speaker, in a peculiarly pleasant voice, "Doris's vocation is to do whatever her hand finds to do."

"That may explain it," said Doris, laughing a little.

She stood leaning against the side of the bureau,in her little upper chamber, looking down at her visitors, who were seated. They were artists, who had their studios in the same house. Many of Doris' acquaintances were artists. They were strugglers, like herself.

To look at her, you would never suspect her of being so independent, or dream that she could stand so entirely alone. She was small and slight, and was good to look at, rather than beautiful. Her skin was dark, with a pleasant red on the cheeks; her eyes a clear golden brown; her hair not black, but darker than her eyes; and her lips full enough to be sweet, and firm enough to indicate endurance. In the girlish face there was a curious mingling of sensitiveness with sturdiness of spirit. Her most ardent lover could not,with any precision of fancy, describe her as a lily or a violet; she might be compared to a climbing rose, dependent, yet strong, sweet, but not too delicate. She was purely a nineteenth century product. In a past generation, it would have been assumed that such a girl must be protected, even if the remotest cousin or friend of the family were taxed to do it. And so it would have been done, and still she would never have been content. As it was, she was fairly happy; and, as she said, she made her living.

Her mother had been a soldier's widow,living partly upon a small pension which ceased at her death, and partly upon a very small capital which descended to Doris. It was not enough for her support, but it gave her an anchorage. She had nursed her mother through some years of invalidism, but she had no desire to take up nursing as a profession. Professional nurses generally come of very healthy families. We have no longing to take up as business an avocation connected with family sorrow and care. Doris' tastes were artistic, yet it seemed in truth that she had no vocation. She did several things well, and she tried them all at once. The story of her first struggles may be omitted; they were not so severe as some have gone through; people called her lucky. At the time of the present writing, she had several private pupils in English branches, and one beginner in music; she sang an alto part in a church choir; and she contributed short stories with occasional pencil sketches, to magazines and papers. So she was a very busy little woman. Sometimes these things interfered with one another, and gave her too much care and fatigue, besides spoiling the work in one direction or another. Hence Miss Cline's admonition. Miss Cline was a very earnest woman, and everything, to her, was a means to an end. Doris wanted to be earnest, but did not know whether she was so or not. Sometimes it worried her a great deal, and that pleased Miss Cline. It was a hopeful sign.

Her friend, Miss Allerton, however, was a gentle soul, and devoted to Doris, so she came to the rescue on all occasions. Doris used to say to her: "You spoil me dreadfully, Kate, but you rest me, because you are the only person I know who does not want me to do some particular thing, totally different from anything that I am doing. If they would all want me to do the same thing,I might be convinced; but their ideas differ from each other as much as they differ from mine." And Kate Allerton would answer: "Follow your own idea, my love, and I'm sure it will be right." But Doris would say: "I am not sure that I have any idea!" In the mean time, she had plenty of action.

To-day Miss Cline was urging her to take up art seriously, as a profession, and drop everything else.

"But I couldn't drop my Church work," said Doris.

"Nonsense,"cried Miss Cline. "What real good are you doing? These things are trivialities, in fact. Take that Sunday school business, that fills up the very afternoon that you ought to have for rest. Wasting your vitality on a crowd of wild boys, and trying to teach them a lot of things that they will never assimilate, or if they do, they will leave it all behind them as they grow—if they ever do really grow. And as to the singing, it would be all very well if you made a vocation of music, but you don't, and you ought not to, so it is only another dissipation. All effort is wasted that is not concentrated."

"All effort is wasted that is not consecrated," murmured Doris, as if to herself, but with a smile in her eyes.

"That's better," said Kate Allerton, smiling also. "Come, Sarah, why can't you let Doris work out her own life?"

"Oh, I like advice," said Doris, with a little laugh. "It is such a good study."

"Study—how?" asked Miss Cline.

"A study of the people who give it," said Doris, rising from her lounging attitude. "Come, girls, let's be frivolous! Mrs. Snow gave me a box of chocolates yesterday. Try them!"

She opened a drawer, and took them out. The diversion was not unwelcome; and in a moment Kate remembered that she had some lemons in her room; so an excursion was made after ice-water, and a very girlish and unsubstantial feast of lemonade and candy was heartily enjoyed. Miss Cline was a little doubtful at first as to whether such a deliberate trifling with one's digestion was consistent with the highest principles of the artistic life; but, never having suffered from dyspepsia, she found it difficult to be completely earnest upon that point. "Well, this *has* been a holiday," she exclaimed, in a tone that seemed to apologize to herself for enjoying herself.

"I worked so hard all the morning!" said Miss Allerton, apologizing, not to herself, but to her mentor.

"So did I, and all yesterday," said Miss Cline. "It is well to relax at times."

"I am glad to have the chance for a little fun," said Doris, simply; "but I must run now,"—looking at her watch,—"I have an appointment for four o'clock."

"At the church, I suppose, said Miss Cline, sarcastically.

"Yes, at the church."

"Which one?" still sarcastically.

"My own church, this time," said Doris, laughing.

"You don't even call that church your own, where you do at least a little serious work!"

"No, because I love the other better."

"And does the rector of St. Simeon's know that one of his own choir"—

"Oh, come, Sarah," interrupted Kate Allerton, "do let Doris alone!"

"Nobody ever lets me alone," laughed Doris, with perfect good humor.

"That's because everybody likes you, and cares about what you do," said Kate, kissing her.

"You're very sweet, Kate," said Doris. "Well, girls, I'm sorry to leave my guests, but Sister Gertrude will be waiting. Good-bye."

They left the room with her, and the three went their several ways. Doris, in a neat little coat and round brown hat, went out briskly into the winter day, looking the very picture of health and bright courage. She walked up town, and turned into the ever-open door of a church that seemed, at all times, to be a very hive of industry. As she went through a side passage beyond the chancel, she was met by a slender boy, about ten years old, who came bounding down a stair-case, almost into her arms.

"Why, Arthur!" she exclaimed, with a ring of pure delight in her voice.

"Oh, Miss Doris!" He caught her hand in his little strong, slender fingers, with a warm, friendly clasp, unusual in a child.

"Where did you come from, at this time of day?" she asked, meeting his open blue-eyed glance with a happy sparkle in her eyes.

"Why didn't you know?—we have afternoon practice now—Tuesdays. Isn't it mean? You have to rush 'round after school, and there isn't a bit of chance to play!"

"Well, that's bad, but if it's only once a week"—

"But when the Easter music comes, it might be every day. I think it's an awful mean shame," he said, dancing about with a comical grimace.

"Well, never mind; but I'm so glad to find you here!"

"Why? Did you want me for anything?"

"No, just to see you."

"I was coming up to see you this afternoon," he said. "I thought you'd be home."

"So I would have been, but Sister Gertrude wanted me. You will come, won't you, Arthur? It's days since we've had any time together."

"Perhaps I won't, now I've met you," said Arthur, looking up deprecatingly, with his soft blue eyes, that had in them a strange mingling of roguishness and pathos.

"Oh, Arthur, then I'm sorry I met you," said Doris. "But if you want to play with the boys—"

"No; I'll come if you want me. Do you?"

"I always want you," she answered, with a touch of exquisite tenderness.

"Then I'll come!" he exclaimed, stoutly, and with a little pride in his boyish tones.

"I don't like to make you," she called over her shoulder, as they parted.

"That's all right," he said. "I'll wait for you."

Doris passed through to a little bare room at the back of the building; the kind of room so well known in churches where much work is done,furnished only with a few chairs,a writing-table and a small "prie Dieu," over which hung an ivory crucifix. On the walls were two or three devotional pictures. A Sister of Mercy was standing in the room, talking to a young girl, who went out a few moments after Doris' entrance. The Sister came to meet Doris, with both hands out-stretched.

She was a tall, graceful woman of about forty, and exceedingly beautiful. Doris, who was keenly sensitive to personal beauty, never in her life forgot her first impression at sight of Sister Gertrude. Hers was the kind of beauty to be enhanced by the religious costume; the large placid contour of form and feature,the pure complexion, white brow, and soft dark eyes. She was dazzling at first sight, and her manner was caressing. Later, you would perhaps think that she smiled too much, and that her little tender ways were too impartially distributed. But when Doris first saw her, she decided that there was no fault in her; and the merit in Doris' decisions—which was also their defect—lay in the fact that they could only be changed by slow and painful degrees. The Sister kissed Doris on the cheek, and said:

"My dear child, I hope I have not been cruel to send for you! You are such a busy little woman, but indeed I don't know what to do about that Mrs. What's-her-name unless you can

go after her! You know the appointment is for to-morrow afternoon, and they never turn up when they promise. Now I want it definitely arranged; can you go and get her to-morrow? I know it will be a dreadful task to pilot her and her baby all the way down here, but—"

Doris interrupted: "I'm so sorry, Sister, but I can't possibly go to-morrow! I have no afternoon open but Tuesday, this is my only day, and of course the mornings are all taken up. I always do the visiting on Tuesday, when there is any."

"What shall we do?" exclaimed the Sister. "You know how they do, they promise to bring a child for Baptism at a certain service, and nine times out of ten they break the appointment. And there are those new games to be bought for the boys' guild. The meeting is to-morrow night, and Miss White is so uncertain. Oh, Doris, my child, how I wish—but never mind what I wish, you know it already!"

She passed her arm around the girl's waist, and drew her tenderly to her side, looking straight into her eyes with a soft magnetic gaze.

"I know," murmured Doris, "but the Mother doesn't think so. Neither does Mr. Weston."

"Well, I suppose the dear Mother knows best," sighed Sister Gertrude; "but if any one has the vocation, I should think it would be this sweet girl of mine. Think of what you could do! Now you have only time for odds and ends of work."

This appeal moved Doris more strongly than anything Miss Cline could say, but she looked at the Sister bravely, with sweet truthful eyes.

"Sister, I love the religious life and honor it, but if I forced myself to think that I had the vocation, when my reason tells me I have not, I am sure that would not be the way to honor it most truly."

"Well, well, darling, we must wait. All things come in their due time, if they are to come at all." She touched Doris playfully on the cheek. "Only I wish there were fewer conflicting influences in your life."

"Sometimes I wish that, too," said Doris.

"In the meantime you have safe anchorage here," said the Sister. "But about that Mrs.— Mrs. Todd— what shall we do?"

"I could go to-day," said Doris.

"Could you? But she would forget it by to-morrow all the same."

"Suppose I bring them down for the five o'clock service to-day," suggested Doris.

"I wonder if you could! Is there time? We appointed to-morrow to give her time to get the baby ready, but it occurred to me afterward that it was a mistake. The less time you give the better. But could you get back by Evensong?"

"It isn't far," said Doris; "I'll try it, any way, and if she will not come, the best I can do is to impress to-morrow's appointment on her mind."

"You can't go to-morrow," urged Sister Gertrude in her sweetest tone.

"No, indeed, Sister, my engagements are really imperative. It isn't writing a story, as it was the last time; it's my music lesson. I hardly ever have time for stories now; I've only written two this year."

"Well, love, you know how to be firm; and I am glad of that. But you must start at once; thank you so much! Good-bye."

Doris went out, and found Arthur on the front pavement, playing marbles with two or three other choir boys. She told him of her errand, and asked him if he cared to go with her. "Choose between me and marbles," she said, laughing; "you know I won't mind a bit. If you don't mind coming back with Mrs. Todd, and the baby, and me, we can have a little jollification of our own after Evensong. You really ought to come to the service, you know."

"All right! Here goes for Mrs. Todd and the baby!" cried Arthur, straightening his soft hat with a slap on the top, and springing on with Doris.

"And me," she added merrily.

"And you every time," said the boy, with his bright laugh.

"We have good times, don't we?" said the girl, with a side glance, full of love, at her little companion.

He responded with an expressive side-long shake of the head, but it was enough for Doris, who knew the undemonstrative ways of boyhood where feeling is concerned. With Arthur she was herself a child; perhaps, at heart, she had never yet been anything else. And he, though only a very boyish boy, had a rare faculty for that intelligent comradeship which is the very essence of friendship, and without which no alliance is sure to hold. They were very happy together.

(To be continued.)

THE EARLY BRITISH CHURCH.

BY K. F. J.

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XII.—THE VENERABLE BEDE.

He who last writ words of love,
Now in love's embrace,
Resteth after many toils
In the Holy Place.

He who at Ascension-tide
Breathed his parting prayer,
"Venerable" is on earth,
And is sainted there.
Cantica Sanctorium.

These sketches relate to those early days when England was divided into several small kingdoms, which were fighting and quarreling among themselves. While the Saxon kings were striving each one to keep what belonged to him, and to get a slice of his neighbor's possessions besides, the Church was spreading, and making strongholds of piety and learning in these little kingdoms.

We owe now more than we can ever fully realize, to the good men who founded and built the churches and monasteries, and to those who lived in them and preserved for us the learning of past ages. The man of all others of this time, to whom England, and we through her, our mother, owes the most, is the holy and venerable Bede, who has been called "the father of English learning."

Benedict Biscop, a noble Englishman, devoted himself, his wealth and talents, to the Church. King Egfrid gave him land lying on the coast of Northumbria, near the rivers Tyne and Wear, and here he built two churches and two monasteries named after SS. Peter and Paul, "united together by the same rule and bond of brotherly love," says William of Malmesbury. When the first of these monasteries was built, Bede was two years old. We know very little of his childhood, and nothing of his family. He was born in the year 673, probably in the village of Jarrow, certainly close by this district, and was given into the charge of the good Abbot Benedict when he was only seven years old. He lived first in the one of these monasteries called Wearmouth, because it was built at the mouth of the river Wear, and when the second abbey was built a few years later at Jarrow, he was sent there, and there he lived all the rest of his life.

This abbot Benedict was a thane or nobleman, as I have said, but he gave up the delights of the court and the glories of war, to devote himself to study, devotion, and helping to spread knowledge and useful arts in his country. He made many journeys to foreign lands, and brought home treasures and relics for his beloved abbeys. He was the first to bring back with him masons and glaziers. The English did not know much of these arts, and he wished to make the buildings he raised as beautiful and perfect as possible. On one occasion he brought with him from Rome, John, the archchanter of St. Peter's, that he might teach the brethren the method of singing throughout the year as it was done in Rome. This John was so wonderful in his chanting, that singers came from different convents all through Northumbria to be taught by him. Bede was one of his pupils, and we may be sure he was as diligent and faithful in that, as in all his other studies. He had the best instructors that the age could afford, learned Latin, Greek, and Hebrew, and wrote books in at least two of these languages.

But all his time was not given up to study. From his own writings we learn something of the duties of a monk in those days. He tells us that even Biscop, the abbot, as well as all the rest of the brothers winnowed and threshed the corn, gave milk to the young lambs and calves, and worked in the kitchen, the bake house, and the garden. A great deal of time was spent in the daily prayers for the hours, and in other duties, such as writing and teaching. He says: "All my life I spent in the same monastery, giving my whole attention to the study of Holy Scriptures, and in the intervals between the hours of regular discipline and the duties of singing in the Church, I always took pleasure in learning, or teaching, or writing something."

His piety and learning were thought so much of, that by the special desire of the abbot, he was ordained deacon in his nineteenth year, although the rule, then, as now, was not to confer holy orders before the age of twenty-four.

He was still very young when we read that he was teaching six hundred monks, besides strangers who flocked to his school at Jarrow. Yet he found time to write and collect the writings of others. He says: "I am my own secretary, I make my own notes, I am my own librarian."

Books were precious in those days, and not easily obtained. We read that the Archbishop of York was then forming the first English library. The books left us by Bede are on almost every subject—history, philosophy, the sciences as then understood, commentaries on almost every book of the Bible, and poetry. The most valuable and precious of these is his history of the Church. He was the first English historian, and we know nothing of the events of more than a hundred years, except through him. He gathered together all the records that he could find in convents, and carefully compiled them. He also consulted living men who could tell him what had happened in their own time, or their fathers', in parts of England far removed from Northumbria. With the utmost patience he arranged all these, telling the story in the most charming manner, and carefully separating for his readers the events which he had seen or known himself from those told him by others, or recorded in manuscript.

We can never be too thankful that so good and so learned a man has preserved for us the beautiful and glorious story of the early English Church. In those stormy times he led the quiet life of a scholar, the first, perhaps, of the long line of students of our mother Church. He never went far from his monastery at Jarrow. He probably made several short visits to friends, and at one time planned to visit Rome, but he never carried out his intention.

Bede's life was not a very long one. The story of his death is touching. He was ill for some weeks, and was waited on by his beloved pupil, Cuthbert, who, after Bede's death, wrote a letter to another pupil, telling about the last days of their dear master. From this letter which we still have, I give the story:

From two weeks before Easter until Ascension, he was suffering constantly, yet his days and nights were filled with thanksgivings and praises to God. Cuthbert says: "I have never seen with my eyes, nor heard with my ears, any man so earnest in giving thanks to the living God." Besides reading the Lessons to his disciples, and singing psalms and hymns, he would repeat verses of English poetry, and the antiphons of the Church, especially this one: "O glorious King, Lord of all power, Who triumphing this day, didst ascend above all the

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heavens, do not forsake us orphans, but send down upon us the Spirit of truth which was promised to us by the Father." All through the remaining days of Lent, he taught and read, and his boys wept as they heard him, knowing they should soon lose him. Besides teaching and praying, he was translating St. John's Gospel, and making a collection of notes from the writings of a bishop, for his pupils to use after he was gone. As Ascension drew near, he would tell them to hasten in writing what he dictated, as the time was short. "Go on quickly! I know not how long I shall hold out, or whether my Maker will not soon take me away," he said. On Wednesday one of the pupils said: "Most dear master, there is still one chapter wanting; do you think it troublesome to be asked any more questions?" He answered: "It is no trouble; take your pen and make ready, and write fast," which he did. Then the holy Bede asked for the brothers of his monastery, and distributed among them a few little treasures, incense, etc., saying: "The rich in this world are bent on giving gold and silver, and other precious things. But I, in charity, will joyfully give my brothers, what God has given unto me." To each one he spoke, asking them to remember him in prayers and at the Sacrament of the altar, when he was dead. They all mourned and wept, but he comforted them with words of faith and joy, and passed the day happily until the evening. Then the boy said: "Dear master, there is yet one sentence not written." He answered: "Write quickly." Soon after, the boy said: "The sentence is now written." He replied: "It is well; you have said the truth; it is ended. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place where I was wont to pray, that I may also sitting call upon my Father." And thus, on the pavement of his little cell, singing "Glory be to the Father, and to the Son, and to the Holy Ghost," when he had named the Holy Ghost, he breathed his last, and so departed to the heavenly kingdom. This was on Ascension Day, May 26th, 735.

The venerable Bede was buried in the church, and there reposed in peace until his remains were stolen and carried away to Durham cathedral, where after many years, a beautiful shrine of gold, silver, and jewels was raised over them. This was destroyed by the mad fury of the mob in Henry VIII.'s time, and the holy relics were treated with every indignity. An inscription in Durham cathedral to his memory still remains, ending with the rhyme:

Hac sunt in fossa
Bedæ venerabilis ossa.

Which has been translated:

Here lie beneath these stones
Venerable Bede's bones.

I cannot better end this little sketch of a saint whom we should revere so deeply, than by the words with which he completes his ecclesiastical history: "And now I beseech Thee, good Jesus, that to whom thou hast graciously granted sweetly to partake of the words of Thy wisdom and knowledge, Thou wilt also vouchsafe that he may some time or other come to Thee, the Fountain of all wisdom, and always appear before Thy face, Who livest and reignest, world without end. Amen."

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a2.

SOME DAINTY BONBONNIERES

From *Good Housekeeping.*

For the delicious home-made cream candies, glacé nuts, etc., and for candy bought in bulk, here are some dainty bonbonnières fashioned out of tissue paper:

A very pretty one can be made thus: Buy the small-sized paper ice cream boxes. Take one sheet of white and one of pink tissue paper. Cut off from the pink a piece long enough to reach down one side, across the bottom and up the other side of the box, leaving two inches over at each end. It should be half the sheet of tissue paper in width. Fold this together and cut so that each end will have pointed scollops two inches deep; open it out. Now crinkle the tissue by squeezing it up and drawing it through the hands till it looks like crape. Open this as wide as one side of the box. Put it across the bottom and two opposite sides, leaving the points above the upper edge of the box. Fasten in place by using good mucilage or thick boiled paste. Prepare white tissue paper in the same way and place across the bottom and the other two sides. Use pink and white Tom Thumb ribbons for handles, and a piece of ribbon may be passed around the box and tied in a pretty bow on one side. Secure it with a few stitches through the box. Instead of a bow of ribbon, one side of the box may be ornamented with a little bunch of tissue paper flowers, so easy to make. Place a waxed paper in the box before putting in the candy. Of course any pretty combination of colors may be used instead of pink and white. Empty starch or cocoanut boxes, and paper packages of all kinds may be cut down and utilized for these pretty bonbonnières.

A little three-cornered bonbonnière can be made thus: Cut from pasteboard two equilateral triangles four inches on a side; also three pieces of pasteboard four by two inches. Sew one triangle and the three oblongs together in the form of a three-cornered box. Cover the three sides with one long strip of crinkled tissue paper, and at the corner where the two ends meet fasten a little bow of Tom Thumb ribbon. Cover the second triangle with crinkled tissue paper on the upper side and plain white or glazed paper on the under. Fasten this on to the box, for a cover, at two corners by little bows of the ribbon. Place a sheet of white or oiled paper in the box before putting in the candies.

Boxes of any other shape may be made in the same way—square or five-sided boxes, round or crescent-shaped. A very pretty one, though rather more difficult to make, is a five-pointed star. For round and crescent-shaped boxes use cardboard for the curved sides, as pasteboard is very apt to crack when bent. If there are any little kindergarteners in the family, they will be glad to weave little mats of delicately tinted paper to cover these boxes.

Bonbonnières may also be made of plain white or tinted cardboard, or heavy drawing paper. Lace the edges together with silk cord or floss of a pretty color. Decorate the sides and cover by painting on them little sprays of forget-me-nots, daisies, etc.; or they may have little sketches in pen and ink, or pencil, upon them. If the maker is not artist enough to copy a picture well, she can accomplish her end by using a bit of tracing paper—bought at any dealer in artists' materials for five cents a sheet—and tracing some small design or figure from a magazine or book and transferring it to the cardboard to be decorated. "Line in," or finish, with lead pencil or pen and ink. Of course the figure will be exactly opposite to the one copied, but that does not altar its beauty. For bonbonnières designed for children, select humorous pictures if possible—animals dressed like human beings, and the like. A candy bag for these little folks can be made of a piece of unbleached muslin or cheese cloth, four by six inches, sewed in the shape of a bag, and marked "XXX Corn Meal," like a meal sack and tied with white cord. When the boy has eaten the candy he can use it for a marble bag.

These little trifles are not hard to make, and do not take very much time. A good plan is to have all the materials ready, and then engage the whole family, old and young, in their manufacture some evening. You will be surprised at the number and variety of the boxes that will be made, and besides you will have had a very enjoyable evening.

PUBLICATIONS RECEIVED.

THE MODERN COOK BOOK. Illustrated. Compiled by Mrs. T. J. Kirkpatrick. Farm and Fireside Library, published monthly by Mast, Crowell, & Kirkpatrick, Springfield, Ohio. Subscription price, $3.00 a year.

PHILLIPS BROOKS, BISHOP OF MASSACHUSETTS. By Newell Dunbar. Boston: J. G. Cupples; Chicago: W. R. Hill, 5 Monroe st. Price, $1.00.

ENGLISH GRAMMAR PRIMER. By Lewis H. Reid. Pp. 70. New York: Anson D. F. Randolph & Company.

SIMPLICITY, Wounded Feelings. Weariness in Well-doing. A Taste for Reading.

KINDNESS. Kindness in General, Kind Thoughts, Kind Words, Kind Actions.

By the Rev. Frederick W. Faber, D.D. New York: James Pott & Co.

POPULAR MISCONCEPTIONS OF THE EPISCOPAL CHURCH. By Dr. William Reid Huntington. New York: James Pott & Co.

IS MAN TOO PROLIFIC? The so-called Malthusian Idea. By H. S. Pomeroy, A. M., M. D. New York: Funk & Wagnalls. Price, 35 cts.

PRINCIPLES OF AGRICULTURE. For Common Schools. By I. O. Winslow, A. M. New York: American Book Company.

PAPERS IN PENOLOGY. Second Series. Compiled by the editor of "The Summary." New York State Reformatory Press, Elmira, N. Y.

ENGLISH MEN OF ACTION—RODNEY. By David Hannay. New York: Macmillan & Co.; Chicago: A. C. McClurg & Company. Price, 60 cts.

THE RECTOR'S RECORD OF SERVICES, AND NOTICE BLANKS FOR ALL THE SUNDAYS AND HOLY DAYS OF THE CHRISTIAN YEAR. By the Rev Thomas Spencer. Franklin Press Co., Petersburg, Va. Price, 40 cts.

THE GIRLS' KALENDAR, 1892. Compiled by St. Mary's Ward, mission church of St. John the Evangelist, Boston. New York: E. & J. B. Young & Co.; Chicago: A. C. McClurg & Co. Price, 15 cts.

PILGRIM'S PROGRESS; From this World to that which is to come. By John Bunyan. Springfield, Ohio: Mast, Crowell & Kirkpatrick. New illustrated edition, paper cover.

MAX HEREFORD'S DREAM. By Edna Lyall. New York: United States Book Company. Limp covers. 35 cts.

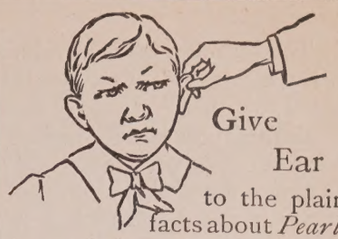
LIFE RENEWED, a Manual for Convalescents. Arranged for Daily Reading and Meditation for a Month. By W. E. Granger. With a Preface by the Rt. Rev. E. R. Wilberforce, D.D. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. Price, $1.25.

HINTS TO AMATEURS. A Handbook on Art. By Louise Jopling. Price, 50 cts.

DONALD ROSS OF HEIMRA. A Novel by William Black. Price $1.25.

HARPER'S SCHOOL SPEAKER. By James Baldwin, Ph. D. Third Book. Miscellaneous Selections. Price, 60 cts.

New York: Harper & Brothers; Chicago: A. C. McClurg & Company.



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Beware of imitations. 237 JAMES PYLE, N.Y.

CHRISTMAS CONSOLATION.

BY GRACE STUART REID.

The year for its long feast of days may spread
a rich repast,
But Cana-like, it ever serves its best wine at
the last,
The wind that blows o'er city streets and circles country homes
Gathers to-day earth's gladdest praise, as heaven-ward it roams;
And tuned with fire, unknown before, caught
from their ringer's hand,
Church bells are pealing to the skies the verdict of the land,
"Sabbaths may be days of rest, and joys crown
Easter morn,
But Sabbath rest in trust was born, and joy
had died without the dawn,
Of the first Christmas Day."

What matter that song birds are flown and flowers lie asleep?
The fragrant pines are meet to hold our love-gifts in their keep,
The tuneless sparrow cheers the hours with
busy chirp and twit,
Tame and content, as though it knew 'twas
named in Holy Writ,
It peeps through window-panes and sees bliss
to its own akin,
Winter is ruling out of doors, but summer is
within,
Dreary must be hearths whose guests take up
their work-day round,
Too poor to feel delight is found, so far from
greetings that abound
On this blest Christmas Day.

But can it be where plenty reigns, and souls
are freed from wrong,
Where childhood's glee and innocence make
music all day long,
That hearts can break at Christmas-tide and
eyes be blind with tears,
Gazing too oft at shattered hopes and sad, completed fears?
Ah! would the store less plenteous were, softer
the childish glee,
If but the silent could partake, the gone come
back to see!
Yesterday we sat resigned, to-morrow may
bring peace,
But sorrow's grasp gives no release, and memory's clasp does but increase
On this new Christmas Day.

Our lost who stood last Christmas night within the altar ring,
And sang of angel's happiness, can now as angels sing,
As angels sing? Ah! hark to one who heaven's gate drew near,
Sending this message back to earth, "Sweet
melody I hear,
But 'mid the voices round the throne, loudest
the children's are,"
Mothers may find their nursing lambs close by
the shepherds' star,
Growing at their Lord's right hand in beauty
pure and rare;
Why grieve because they carol there, why
weep because they had a share
Of so few Christmas Days?

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OPINIONS OF THE PRESS.

Harper's Weekly.

CHRISTMAS.—The world does not outgrow Christmas. The greatest of religious festivals is blended with the deepest human affections. Christmas, indeed, is the characteristic symbol of Christianity. The maxim of "them of old time" was an eye for an eye and a tooth for a tooth. Buddhism contemplates an individual perfection; Islam, a personal happiness. But Christianity is the religion of the love which sacrifices itself for a brother The distinctive legend of no other is good will to men; no other is cradled in a tradition of sweet domesticity. Our Christmas is an aggregate of many traditions. Its roots run into every soil, and it is enriched with the experience of every country. The mistletoe, the waits, Santa Claus, the sports, the holly, the carol, come not in the exclusively Christian so much as in the universally human line. Indeed the most vehement protest against Christmas, its outlawry and ban, came from the fiercest Christian sectaries, and those who did much to separate religion from ceremony, and superstition denounced Christmas as of the devil. It was a wild endeavor to blot out the sunshine, to silence music, and to steal fragrance from flowers. In its source, in its spirit, in its observance, Christmas is all good cheer. It consecrates good cheer in every form, and routs the old Puritan fallacy that pleasure is sinful because it is pleasant.

Catholic Champion.

THE CASE OF FATHER HALL.—The Society of St. John the Evangelist is, and always has been, sound and orthodox. It would be a great absurdity to take monastic vows and reject the Catholic belief in the supernatural Gift. Father Hall must have felt this, whether he fully realized the situation or not; for it now appears that he has been trying to secure independence in ways which commended themselves to none of the other American fathers. Yet he stood here as the American head and representative of the Society. Its members had no choice but to call him home. As Christians, they could not do less than try to silence him, and to convert him. Surely, men bound together by the close ties of monastic community may be pardoned for feeling it to be intolerable that one, contradicting all the rest in their firm holding of that which they know to be the essence of the Church's life, or, at least, joined to those who contradict it, should stand as their chief representative in a whole continent. They would, in fact, be inexcusable if they allowed it. Surely, if the irritated congregation insist that the work shall be broken up, the value of that work may be questioned, in consideration of its accompaniments and results. A fundamental error may be forgiven to a spiritually-minded individual at the bar of God; but it cannot be overlooked by Christian men in their relations to the work of the Church. We dare neither invite Unitarians to come and take, to their own condemnation, the Body of Him Whom they believe to be a creature, nor partake in a "grand work" with those who believe that human nature, general or specific, is the work's moving spring. Such being the problem, we feel that the Society of St. John has solved it in the only possible way. They have done, at one stroke, a great work for Father Hall and his congregation. If you are to save a man who is overcome at the bottom of a well, you must first scatter the mephitic vapor, or get him out of it. They have also done a great work for the Church in general. By their action, and what shall follow it, we hope it will become more and more clear to us all that this heresy exists, and is active among us. A Broad Churchman is not one who is indifferent about non-essentials, and has beautiful, wide sympathies, but one who in his intellect denies the supernatural; and, sooner or later, they must all be converted or excommunicated. Toleration is impossible.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio

PRIZE BUBBLING.

Who can blow the largest bubble?

Bubble parties are the latest fad in New York this season. Every person is provided with a long-stemmed clay pipe and prizes are given for the largest bubble that is blown by a lady and gentleman respectively. It is very amusing and the affair is easily arranged at short notice.

Be careful to make the suds of Ivory Soap. This gives a very light, clean lather, free from all impurities, and not at all unpleasant to the taste or smell. Any other soap will be disappointing; Ivory is especially suited to this end as its ingredients are so clean.

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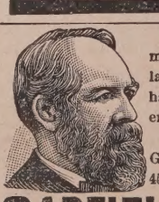

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